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STRICT GAZETTEERS

OLUME VII

PART A

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1923-24

WITH MAPS

BLISHED UNDER THE AUTHORITY
PUNJAB GOVERNMENT

Lahore
the Superintendent, Government Printing, Punjab
1925

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PREFACE.

The first edition of the Ambála District Gazetteer, published in 1885, was prepared mainly from a draft Gazetteer compiled between 1870 and 1874 by Mr. F. Cunningham, Barrister-at-Law, which again was largely based upon the Settlement Reports of the district by Messrs. Wynyard and Melvill, written about 1855.

A revised settlement of the district was begun in 1882 and 1883 and finished in 1889. The Assessment and Final Reports of the Settlement Officers, Messrs. Kensington and Douie, supplied the chief material from which a revised edition of the Gazetteer was prepared in 1892-93. Information on the subjects noticed in Chapter III, Section B (Social and Religious Life), Section C (Tribes and Castes), and Chapter IV, Section A (Agriculture), was very incomplete. The 1892-93 Gazetteer was supplemented by the 1912 volume of Statistical Tables which contained the results of the 1911 census.

Territorial changes that have taken place since 1893 have been the transfer of Piplí Tahsíl to the Karnál District (incorporated with Tahsíl Thanesar in October 1897), and the addition from Simla of Kálka-*cum*-Kurári (1899), Kasauli (1899) and Sanáwar (in July 1916).

The railway from Ambála to Kálka was opened in 1891 (now East Indian main line) and the Kálka-Simla Line in 1903.

The Editor.

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Descriptive.

Boundaries and dimensions.

The Ambála district is the most northerly of the five districts in the plains which, with the small district of Simla in the hills, make up the Ambála division. Ambála was till 1886 the headquarters of a separate division containing the Ludhiána, Ambála and Simla districts. In 1886 the Ambála division was abolished, and the district was then incorporated with the Delhi division. By the Royal Proclamation at the 1911 Coronation Darbar, Delhi was made the capital of India; and Ambála once more became the headquarters of a division.

The present Ambála district has an area of 1,867 square miles and extends along the Siwálik range from the River Jamna to the River Sutlej, with the Ambála tahsíl farther away from the hills. There are two divisions almost entirely separated from each other, a large block east of the Ghaggar River which possesses affinities with Hindustán and a smaller block west of the Ghaggar which is more akin to the Punjab proper. The first tract is composed of the Ambála, Naráingarh and Jagádhri tahsíls and the second of the Rúpar and Kharar tahsíls forming the Rúpar sub-division of Ambála district.

The district boundary on the east is the Jamna, separating the Jagádhri tahsíl from the Sahāranpur district of the United Provinces. On the south the Ambála and Jagádhri tahsíls adjoin the Thánesar tahsíl of Karnál. On the west the border is throughout Native State territory, principally belonging to Patiála, except in the extreme north-west where the district touches Ludhiána. From that point the Sutlej divides the Rúpar tahsíl along a frontage of 26 miles from the Garhshankar and Una tahsíls of Hoshiárpur, and the remaining north-eastern border line of 80 miles from the Sutlej to the Jamna is again all Native State territory owned by Nálágarh, Patiála, Kalsia and Náhan. In addition there are small scattered blocks of Patiála or Kalsia villages within the limits of the Ambála and Jagádhri tahsíls, while in many places Native territory cuts in between sections of the district in a very inconvenient way. For a Punjab district it is not well arranged for administrative purposes, having taken its present form more from the force of circumstances than from any attempt to construct a district suitable in itself. Its greatest length from north-west to south-east is eighty miles, and its

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breadth at the widest part forty-eight miles, and being intersected or bounded by Native States in all directions it can never be an easily administered charge.

Boundaries and dimensions.

As originally constituted in 1847 Ambála contained five tahsíls. A sixth (Pípli) was added in 1862 on the breaking up of the old Thánesar district, but was retransferred to the present Karnál district in October 1897. The tahsíls are subdivided into *parganas* as follows:—Ambála, into Ambála and Mulána; Jagádhri, into Jagádhri, Mustafábád, and Khizrábád; Rúpar, into Rúpar and Morinda; Kharar, into Kharar and Mubárikpur; Naráingarh, into Naráingarh, Sadhaura, and Kotáha.

Leading statistics regarding the district and the several tahsíl into which it is divided are given in the separate statistical volume. The district contains three towns of more than 10,000 souls as follows:—Ambála City, 25,908 ; Ambála Cantonment, 54,223; Jagádhri, 12,045. The administrative headquarters are situated at Ambála City on the North-Western and East Indian Railways, and at about the centre of the district as regards accessibility.

Tahsíl.	Total area in square miles.	Area cultivated in square miles.	Number of villages.	REMARKS.
Rúpar	288	187	386	
Kharar	371	237	396	
Ambála	369	262	306	
Naráingarh	435	210	326	
Jagádhri *	404	253	387	*Including Kalesar forest.
Total ...	1,867	1,149	1,801	

Physical features.

The district is usually described as submontane, and the description is correct enough as regards the Rúpar, Kharar, Naráingarh and Jagádhri tahsíls; these all adjoin the Siwálik range and parts include a considerable area of hilly country. The soil in these tahsíls is generally speaking good alluvial loam, similar in character to, though not so rich as, the soil in the corresponding tahsíls of the Hoshiárpur district across the Sutlej on the north, while as in Hoshiárpur much damage

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is done to these richer tracts by the sand torrents which pour down from the hills at frequent intervals throughout the 80 miles course of the Siwálik range from the Sutlej to the Jamna. A large part of Ambála, and some scattered blocks of villages in Naráingarh and Jagádhri are much poorer in quality. The hilly tracts are generally devoid of vegetation other than rough scrub, and the low bleak hills are little used except as grazing grounds for the Gujar population by whom they are occupied. There are, however, comparatively valuable tracts of mountainous and forest country at Kalesar and Morni. The Kalesar area of 19 square miles in the eastern corner of the Jagádhri tahsíl is separately demarcated as Government land under the Forest Department, growing *sál* timber well, and a fuller description of this small forest is given in Chapter II. The Morni iláka of the Kotáha *pargana* in the Naráingarh tahsíl covers 93 square miles, in which forest rights were granted to the jágírdár, known as the Mír of Kotáha, by a sanad issued from the Governor-General in 1816 on the conclusion of the Gurkha War. This Morni tract includes about 25 square miles of low hills in the Siwálik formation, and forming the connecting link between the Himalayas and the plains. The remaining area is made up of two ridges of much higher hills, running throughout the tract from north-west to south-east, with numerous spurs branching out in all directions. These higher hills are known as the Morni (average elevation about 3,500 feet) and Tipra (average elevation about 4,500 feet) ranges, and in conformation and character they belong to the outer ranges of the true Himalayas. They are separated by the valley of the River Ghaggar. The highest point in the tract is the Karoh peak of 4,919 feet on the Náhan border, and the whole iláka differs completely from the rest of the district both in its physical features, its history and the races of its inhabitants.

Immediately below the hills there is a strip of undulating or broken ground varying greatly in extent in different tahsils, and the rest of the district is an almost level plain sloping very slightly to the south-west, broken at short intervals by the beds of the mountain torrents, which form the most characteristic feature in the physical aspect of the country. Broadly speaking there is no well recognised distinction of the plains portions otherwise than in accordance with the greater or less proportion of good alluvial soil and hard unworkable clay land. In the richer parts covering the north and centre of the district the aspect of the country is pleasing. For a highly cultivated district it is well-wooded with fine mango groves in all the large villages, while in clear weather the Himalayan background makes a refreshing break in the monotony of the scene. Towards the south, however, there are comparatively desolate looking tracts of much poorer country, mostly hard clay. The depth to water below the surface of the soil is very great,

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often 100 feet or more, just below the hills. Elsewhere it varies generally from 30 to 60 feet but the water-supply is usually very capricious and inadequate. As a whole the district is essentially dependent on rain for its crops, and the total area irrigated from all sources is insignificant. In Jagádhri 4 per cent. of the cultivated area is classed as irrigated, in Ambála 1, in Kharar 8, in Rúpar 16 and in Naráingarh 2. Good wells are common only in the Dhaia tract of the Rúpar tahsíl and in a small corresponding tract in Kharar known as the Charsa circle. Elsewhere the well irrigation, such as it is, is mostly from very small masonry or temporary *kacha* wells and is used for the small plots of garden cultivation in the hands of Malis or Sainis, usually occupancy tenants. The remaining irrigation includes a little from the Western Jamna Canal in Jagádhri, some occasional irrigation from *kacha* tanks, 7,400 acres irrigated by *kuls* or ducts from the Ghaggar in the Neli circle of the Kharar tahsíl, with about 1,800 acres similarly irrigated by *kuls* in the plains portion and 615 acres in the Morni hill portion of the Naráingarh tahsíl. Opium is prohibited, tobacco has greatly decreased since 1887 and the profits now to be made from ordinary *barani* cultivation have resulted in a contraction of irrigated husbandry or homestead lands; in general the country is not adapted for irrigating wells owing to the great uncertainty of the subsoil water-supply. The *kul* irrigation of Kharar and Naráingarh is valuable, especially for rice and sugarcane crops, but the effect of the irrigation is almost always to make the villages of the tract very unhealthy. This is more particularly the case where the water-supply is taken from the Ghaggar, whether in the plains as in Kharar or in the hills as in Naráingarh.

Hill streams.

The general character of the hill streams, which have already been alluded to as a prominent feature of the district, is that of broad sandy courses, scarcely below the surface of the country, and varying in breadth from a hundred yards to upwards of a mile, dry during the great part of the year, but pouring down a formidable body of water in rainy weather. This character they maintain for a distance of some twenty miles below the hills. They then gradually tame down into sluggish docile streams, with well-defined clay banks, and a volume which is much diminished by absorption in the sand. Eventually all, or almost all, the streams that leave the hills between the Sutlej and the Jamna unite in the Ghaggar. This from the commencement is the most important of them all, and is the only one which contains a flow of water throughout the year. Passing the confines of the district, it flows on through Patiála and Sirsa, and finally loses itself in the sands of Rájpútána. The other streams are generally dry for the greater part of the year, and are difficult to cross only for a short time after heavy rain in the hills. The tendency of all these torrents is gradually to silt up the centre of the bed, causing the flood

Hill streams.

water to spill on one side or the other till the stream widens its course by cutting away the banks, or carves for itself an entirely new channel through alluvial land. The construction of the railway embankment across the drainage line of the country increased the risk of serious floods in the rainy season, but this has been alleviated by the provision of wider culverts.

In the early nineties, under the direction of Mr. C. E. Gladstone, Deputy Commissioner, much good was done by getting the villagers to plant out the sandy wastes along the present or former beds of the streams with trees and grass, with the double object of reclaiming waste land and protecting cultivated areas from erosion. *Sarkána* grass (*Saccharum sara* or *ciriale*) and *káhi* (*Saccharum spontaneum*) are invaluable for this purpose, and many thousands of acres were reclaimed in this way. The grasses are valuable in themselves for thatching, rope-making and other numerous village purposes, but their principal use is that they bind the soil and prevent the extension of damage by sand, while they require little to encourage their growth beyond combined efforts on the part of the villagers and simple measures for protection from the inroads of cattle. Omitting minor streams, the most important of the hill torrents are the Sirsa, Budki and Sugh in Rúpar; the Siswán, Jainta Devi, Patiála naddi, Sukhna and Ghaggar in Kharar; the Tangri, Run, Begna and Markanda in Ambála and Naráingarh; and the Chautang, Sarusti, Som and Boli in Jagádhri.

The hill torrents in years gone by used to bring down and deposit fertilising silt, but owing to the progressive denudation of the Siwálik hills, which is now almost complete, they are at the present day nothing but an unmitigated pest as far as Ambála is concerned. They unload vast cargoes of sand and stones over the countryside and spread destruction far and wide. I append brief descriptions of the principal streams and torrents.

The Ghaggar.

The Ghaggar rises in the territory of Náhan and, passing through Morni, leaves the hills by the Chandigarh gorge. Thence it passes on into Patiála territory, but again touches the border of the district a short distance to the west of the city of Ambála. Near Mani Májra it is largely used to irrigate the Kharar Neli circle, the water being drawn off by means of artificial cuts or *kuls*. The bed is covered with large boulders for a few miles below the hills, but soon becomes a wide tract of sand. The upper portion of the course contains water throughout the year a foot deep in summer, but reaching six feet or more in the rains, and when in flood, the current is very dangerous to cross. The Ambála and Simla road crosses it by a ford about half-way between Kálka and Ambála, and the mails were, during the rains, carried over on elephants,

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till a fine railway bridge was constructed for the Delhi-Kálka Railway. Near Ambála again large bridges have been constructed for the Grand Trunk Road and the North-Western Railway, and shortly below these the stream branches off into Patiála territory on the west.

The Márkanda.

The Márkanda, rising in the Siwáliks near Náhan, is the second largest stream in the district. In the first twenty miles of its course in the plains it is joined by two other torrents. The first, which rises in the hills to the north of Sadhaura, bears the significant name of "Sadadeni" or "the constant plague." The second, which unites with the Márkanda lower down, is called the Begna. In this locality near Mulána the stream has changed its course since 1887. In the rainy season floods come down the Márkanda with extraordinary suddenness and violence, and men and cattle are sometimes caught and carried away when crossing the bed. The waters spread over the face of the country leaving, where the flow is slow, silt, and, where it is swift, sand. The fortunes of villages, especially of those along the lower part of the river, are fluctuating. Much sand is often deposited and the strong west winds of March blow it over the land which has escaped.

The Tangri.

The Tangri is a large and very destructive stream rising in the Morni hills. It runs close to Ambála Cantonment, and has at different times caused much trouble from its tendency to spill over into new channels. The whole trouble is due to its catchment area being in such a shocking state of denudation. Expensive protection works have been constructed at Khera in Naráingarh and again a few miles north of Cantonments. A large branch used to flow between the City and Cantonments, but the drainage is now confined to the eastern channel, and the water-supply for Cantonments is derived from a series of wells constructed on its banks. Below Ambála it is crossed by a large railway bridge, and then joins a fresh channel known as the Umla. A road bridge at Shahpur is just being constructed (1920).

The Sarusti.

The Sarusti, the ancient Saraswati, is famous in the annals of early Brahminical history as the most sacred river in India after the Ganges. It does not rise in the hills, but begins in a large depression at Kaláwar in the north of the Mustafábád *pargana* of Jagádhri. For the first 20 miles of its course it is utterly insignificant, its channel being frequently only marked by a shallow depression on the surface of the ground, and being often lost entirely. It is only after the Chautang joins it at Bhaini that it acquires a continuous channel and is worthy of being called a stream.

Muct has been written as to the desiccation of the Sarsuti, which is represented in ancient times to have been an important river. The phenomenon, however, seems amply explained by the supposition that anciently the Ghaggar was considered an affluent of the Sarusti, instead of the Sarusti of

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The Sarusti.

the Ghaggar, and that when ancient writers speak of the Sarusti, they include under that name the united Ghaggar and Sarusti. If the possibility of this be granted, the failure in the water-supply is easily accounted for by the greater volume of water now drawn off for irrigation, and by the silting up of the river beds caused by the dams employed south of Ambála to divert the water over the fields. It is impossible to suppose that the supply of water in the sources has permanently decreased. This varies from year to year with the rainfall, and there is no reason for supposing that the rainfall is less now than it used to be. There is no mystery about the matter. The Ghaggar, it must be remembered, would, if it and its tributaries were left to themselves, receive the whole drainage of the lower Himalayas between the Jamna and the Sutlej, and this is quite sufficient to provide water during the rains for a considerable river. At the present time, in parts of the courses of the various streams, every village has dams, which, however small individually, carry off in the aggregate an enormous volume of water, quite sufficient to affect the lower parts of the stream. Nor is this the only result of the system of damming back the water for purposes of irrigation. Not only is water drawn off, but the flow of the water which escapes is impeded. This leads to increased absorption in the soil, and increased deposit of silt. And thus, year by year, the power of the streams to sweep away obstacles becomes less, while the obstacles themselves become more formidable. In the Ambála district the bed of the Sarusti is for the most part well defined, but expands, here and there, into a broad belt of sand. It never contains more than two feet of water, and is dry for eight months in the year, water remaining only in occasional parts or in spots where it is dammed up to provide bathing places for pilgrims. General Cunningham, in his Archæological Report for 1863-64, gives the following account of the river:—

"The Sarasuti, in Sanskrit *Soraswati*, is too well known to require more than a mere notice. Its name is derived from *Saras*, a 'lake or pool,' and *vati*, 'like,' meaning the 'river of lakes or pools,' a character which it still bears, as it partially dries up early in the year, and becomes a mere succession of pools without any visible stream. The Brahmans have cleverly taken advantage of these pools, to each of which they have attached a legend with its accompanying shrine. Thus, along the bank of the Sarasuti to the north of Thánesar, from *Ratan Jaksh* on the east to *Aujas Ghât* on the west, a distance of only five miles, there are no less than 34 shrines, or seven shrines in one mile, or a shrine at every 250 yards. Of these the most celebrated is the *Kula Práchin*, or *Gangatirath*, in which the Ganges herself is said to have bathed to get rid of the load of sin with which the people had defiled her waters. Another famous place is the *Sthânutirath* where *Vena Raja* dedicated a shrine to Siva, under the name of *Sthánu*. According to the legend, the leprous *Raja Ben*, whose name I have found as widely diffused as those of the Pándus themselves, while travelling in a *doli* was set down by the bearers on the bank of the Saraswati. A dog crossed the river and stopped near the *doli* to shake himself, when some water was

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sprinkled on the Rája, who was astonished on seeing that each spot thus wetted immediately became whole. He at once plunged into the stream and came out entirely cleansed from his leprosy. These two legends are alone sufficient to account for the deeply-rooted belief of the people in the purifying quality of the waters of the Saraswati. Some places refer to the destruction of the Kshatriyas by Parasu Ráma, and other spots are dedicated to the story of the Pándus, such as *Kshirihi—vása* and *Asthipur*. In the first of these places the water of the river was changed to milk (*kshira*) for the use of the wearied *Pándus*, and in the other their bones (*asthi*) were collected together in a heap. In A.D. 634 these bones were shown to the Chinese pilgrim, Hwen Thsang, who records that they were of very large size. All my enquiries for them were fruitless, but the site of *Asthipur* is still pointed out in the plain to the west of the city towards Aujas Ghât."

The Hindu tradition attached to the disappearance of the river in the sand is as follows:—Sarassuti was the daughter of Mahádeo; but her father one day, in a fit of drunkenness, approached her with intent to violate her modesty. She fled, and in her flight, whenever she saw her pursuer gaining, she dived under ground, re-emerging a few miles further on. The river sprang up in her track, and where she disappeared in order to commemorate her exploit there the river also to this day dives under ground.

The Sutlej.

The two great rivers of the district, the Sutlej on the north-west and the Jamna on the east, are utilized for the Sirhind and Western Jamna Canal systems, the head works of the former being at Rúpar and of the latter at Tájáwála in the Jagádhri tahsíl. The Sutlej is the border of the district for 26 miles, starting from near Kíratpur, where it leaves the Una valley of the Hoshiárpur district. From Kíratpur to Rúpar, some 14 miles, it is a broad strong stream from 8 to 10 feet deep in the winter. At Rúpar the water is entirely diverted during the cold season into the Sirhind Canal channel. With the melting of the snows in the hills the water rises in May and June, and during the rains the river is in flood. Its action is capricious, the deep stream running sometimes on the east, sometimes on the west of a huge, dreary waste of sand and jungle land. At Rúpar the deodar logs floated down from the hills pass into the canal and are taken out at the Rámpur depôt near Doráha Railway Station (North-Western Railway).

The Sirhind Canal.

The Sirhind Canal system commands an area of over 8,000 square miles in British and State territory. There is no irrigation from the Canal in the Ambála district, but the large works involved in the construction of so much of the Canal as runs through the Rúpar tahsíl require some notice. The head works are about a mile from Rúpar where the Sutlej passes through the Siwálik Hills, and consist of a weir 2,400 feet long with a crest 6 feet above the normal bed of the river and an arrangement of movable shutters which when erect command the whole mass of water in the river. Over the last 330 feet of the weir on the Rúpar side a large masonry bridge has been constructed with under-sluices consisting of 12 openings, each 20 feet in

width, fitted with the most up-to-date machinery. The draw caused by these openings and the provision of a divide wall ensure the deep channel being in front of the canal regulator. Adjoining and at right angles to the under-sluices is the regulating bridge. Its function is by the opening or closing of its gates so to regulate the amount of water that the quantity actually required and no more shall at any moment be passed into the canal. A lock channel is placed 550 feet upstream of the regulator, forming the navigation entrance from the river. After leaving the river the next work of importance is the Budki super-passage, which carries the combined streams of the Sugh and Budki torrents across the canal. The aggregate catchment area of these two torrents is 86 square miles, and their combined maximum discharge, when in flood, 65,000 cubic feet a second. The super-passage is 395 feet wide between the parapets, which are 14 feet high. The water in flood is about 12·1 feet deep on the floor of the aqueduct, the cost of which was nearly Rs. 7 lakhs excluding cost of torrent training works. A long diversion cut leads the Sugh into the Budki above the super-passage, and there are training works for about three miles both above and below the super-passage.

In the 7th mile another super-passage carries the Siswán torrent over the canal. It is a similar but smaller work than that above described ; its cost (with training works) was nine lakhs. It is designed to pass 20,000 cubic feet per second, and is 250 feet wide between parapets, which are 10 feet high. Unusual difficulties were met with in laying the foundations of this work, and its construction was laborious and expensive. In the 11th mile a large syphon passes a drainage under the canal, and in the 12th mile near Chamkaur there is a regulating bridge and escape head. Any water in the canal which is in excess of requirements can here be returned to the Sutlej but owing to the recession of the river the Chamkaur Escape has become inefficient and is now very little used. Shortly after passing the 13th milestone, the last of the cross drainages is met with, and the waters of a comparatively small nallah are passed under the canal by a syphon. The remaining drainages from the high land are ponded by the canal spoil, and arrangements have been made by which surplus water from these reservoirs can be passed into the canal. From this point onwards, the works presented no particular difficulties in construction as the bed of the canal is above the spring level.

The works on the main line are constructed of sandstone obtained from a quarry near Nálágarh, and the mortar was manufactured of bricks from the ruins of Sirhind and lime from *kankar* quarries at Patarheri, a village a few miles from Rúpar. A railway line 54 miles long was constructed from Doráha to the Nálágarh quarries to carry material, but the line was taken up shortly after completion of the canal in 1884-85.

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The Sirhind Canal.

For the repairs of the engines and machinery in use on the canal, a workshop and foundary were erected near the regulator at Rúpar. The whole of the original lock and regulator gates, with their fittings and gear were built in these shops, and work was also done for other canals in the Punjab. The workshop and foundry no longer exist.

At Rúpar, too, the experiment of employing convict labour on public works was made on a large scale. Three jails were built capable of holding in all 2,500 men. The prisoners rarely reached this number, but there were usually from 1,400 to 1,800 on the works. Their services were of great value as their presence ensured the placing of a large body of men on any urgent work, and it also tended to steady the rates of free labour. The jails indeed proved a most valuable asset and contributed materially to the completion of the canal. The whole cost of the canal up to its opening in November 1882 was about 407 lakhs of rupees. The canal was opened with great ceremony by the Viceroy (Lord Ripon) in the presence of the Chiefs who had largely contributed to the cost of the undertaking.

The works are built mainly with stone obtained from Nálágárh, about 14 miles from Rúpar. The weir is divided by cross groynes and piers into six bays. The piers carry standards supporting a wire ropeway by which access to the piers and right bank of the river is possible at all times. During the cold weather all the river water is passed down the canal and it is then possible to walk across the river bed below the weir. The under-sluices on the left flank of the weir have a total width of about 300 feet. The original sluice gates were replaced in 1916-17 by modern counterbalanced gates. These were designed by Messrs. Ransome and Rapier of Ipswich, England. They can be raised or lowered in a very short time and give adequate control of the river during floods. The canal head regulator by which the supply of water entering the canal is controlled has thirteen gate openings, each 21 feet in width. The left bank of the river is trained for four miles upstream of the headworks to prevent any deviation from its present course. Training works on the right bank are unnecessary as the low hills of the Siwálik range form a natural defence. Projects for extension of irrigation with Sutlej river water are now under consideration. These projects will involve the construction of a great storage dam across the river in the gorge at Bhakra, about 40 miles upstream of Rúpar. The water so stored during the summer will be available for use during the winter when the ordinary river supply is barely sufficient even for the area irrigated from the present Sirhind Canal. Part of the extra available supply will be passed down the present canal for extension of the irrigated area and part will be passed below Rúpar weir for canals which will be taken out from the river some distance below Phillaur. The headworks at Rúpar will probably only require some slight

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modifications to meet the new conditions. The first fourteen miles only of the canal are within the boundary of the Ambála district and no irrigation from it is done in the district.

The Sirhind Canal.

What is locally known as the Budha Nala begins near the Chamkaur Escape. The Budha Nala is probably one of the old beds of the River Sutlej. It is now a drainage which, beginning near Chamkaur, joins the Sutlej some distance below Phillaur. It crosses under the North-Western Railway near Ludhiána Station. There is generally a small amount of water flowing down it, but its course is much blocked by rushes and weeds which prevent drainage water passing away freely and consequently at times of heavy rainfall large areas of country adjacent to the Nala get badly flooded. In many places it has no well defined channel but its alignment is indicated by swamps, the extent of which vary greatly according to rainfall. There is only a comparatively small area of such swamps within the limits of the Ambála district and these are opposite the 12th, 13th and 14th miles of the canal. It has at times been contended that these swamps have been caused by the canal but this is not correct, and on plans of the country made before the canal was constructed, the swamps are shown very much as they exist to-day. A certain amount of seepage from the canal undoubtedly takes place and the Canal Department has constructed some small seepage drains which carry some of the water from the swamped areas away to lower parts of the Budha Nala. These drains cannot completely drain the swamps but they give considerable relief in draining water away from large areas which become flooded after heavy rainfall.

The following is a list of ferries and crossings within the limits of the Ambála district:—

		Miles.	*Feet.*
(1)	Head Regulator at Rúpar R. D....	0	0
(2)	Rúpar bridge	1	3,500
(3)	Budki super-passage with foot bridge ...	4	1,450
(4)	Siswán super-passage with foot bridge	7	1,500
(5)	Bhoji Májra ferry	9	1,000
(6)	Chamkaur Regulating bridge ...	11	3,558

The Jamna.

The Jamna emerges from the hills at Kalesar, where the channel is covered with boulders and the current is swift and strong. But the headworks of the Eastern and Western Jamna Canals at Khára and Tájáwála soon divert all the water. In the rains the local drainages are often more than enough to fill the canal, and it sometimes becomes necessary to shut off the river entirely. To the south of Tájáwála the main stream

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The Jamna.

runs on the border of the Sahāranpur and Ambála districts as far as Nawázpur below which and just above the junction of the Som and the Jamna there are two or three Sahāranpur villages on this side of the river. The Som joins the Jamna at Kanalsi. The Khádir to the north of the Som is cut up by several old river-beds. One of these, the Tufanan, has been much enlarged and has done a great deal of mischief. Fortunately all these channels are caught in the Som, and prevented from injuring the southern Khádir. Below the point where the Som joins it the Jamna has a sandy bed. Just above the railway bridge at Lapra, the river is joined by the Buddhi Jamna, and a few miles lower down it leaves the tahsíl at Nahárpur. Its floods often do serious damage, and the dry lands of the Khádir are much superior to those which the river overflows. The drainage channels of the southern Khádir are petty, and form a striking contrast to the wide sandy boulder-strewn river-beds to the north of the Som.

The Western Jamna Canal.

The headworks of the Western Jamna Canal are situated at Tájáwála, where a very strong masonry dam has been built across the Jamna. Between Tájáwála and Dádupur the canal follows for the most part an old river-bed, the slope is great, and the current very strong. At Dádupur there is a level crossing over the combined Pathrála and Som torrents. From Dádupur the canal flows south in an artificial channel to Buria, below which a remarkable spur of the Bangar highlands forces it to make a great curve to the east. During the rest of its course in Jagádhri it hugs the Bangar bank (the old high bank of the Jamna) pretty closely, and flowing south-west passes below the railway bridge at Abdullápur and finally leaves the tahsíl at Daurang. The channel below Buria is an old river-bed. The Jamna flowed below Buria as late as 1760 A.D., when Ahmad Shah forced the passage of the stream at this point in the teeth of a Mahratta army. The banks are very low and some damage is done by water-logging which has increased since 1892, when the Sirsa Branch was opened because the canal now carries a greater head of water. But the neighbourhood of the canal does more good than harm, for below Buria a strip of land on both banks is kept always moist, and yields valuable crops without artificial irrigation. The use of canal water is practically confined to ten estates of the Khizrábád *pargana* situated to the north of Dádupur.

The following is a list of the ferries and crossings excluding railway bridges within the limits of the Ambála district:—

(1) Regulator at Tájáwála.

(2) Ferry boat at Bahádurpur.

(3) Suspension bridge at Jaidhári.

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(4) Regulator at Dádupur.

(5) Bridge at Buria.

(6) Pontoon bridge at Amádalpur.

(7) Pontoon ferry at Nayagáon.

(8) Bridge near Fatehgarh on Jagádhri-Sahàranpur kacha road.

(9) Bridge just below railway at Abdullápur on Jagádhri-Saháranpur metalled road.

(10) Pontoon ferry near Mumedi village.

(11) Pontoon ferry near Damla village.

Rainfall.

The normal rainfall may be taken at 32 inches for the year in Ambála, 30 in Kharar, $32\frac{1}{2}$ in Rúpar, 43 in Naráingarh, and $37\frac{1}{2}$ in Jagádhri. The district is in this respect well situated and there are comparatively few years in which the rains fail altogether. The rainfall is however irregular and the variations from year to year are considerable, the crops in the south of the district especially being liable to almost as much damage from moisture and floods as from drought but this is really due to excessive flatness and lack of drainage facilities. The amount of rain required for the spring crops, when once the ground has been saturated sufficiently to admit of sowing, is comparatively small, but the outturn depends largely on the timely fall of the winter rains. Unfortunately these rains are very capricious, and the rabi crop is in consequence often light. In the district, as a whole, the kharíf harvest equals the rabi harvest in importance.

Climate.

The climate of Ambála is fairly good, but the changes of temperature are severe. From the middle of April to the end of June hot winds blow strongly from the west but heavy dust storms are rare. During the rains occasional fever is common everywhere, the mortality from this cause in years of excessive flood being very high indeed. The cold weather comes on suddenly in November or December before the people have recovered their strength after an epidemic of fever, and the result is much further loss of life from pneumonia ; the two northern tahsíls of Kharar and Rúpar are the only parts of the district in which the people are of really robust physique. Mainly owing to the ravages of plague the population of the district declined by nearly one-quarter between 1891 and 1911. About eight per cent. of the total population perished in the terrible influenza epidemic of 1918. Unfortunately years of excessive rainfall generally follow close after years of drought and find the people already weakened by more or less widely spread failure of crops when they are ill-prepared to withstand the effects of disease.

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Geology of the district.

The Ambála district passes up from the alluvial plains through the Siwálik system to the Himalayan foot-hills, and Sabáthu, Dagshái, and Sirmúr (Náhan) are all quite close to the district boundary.

The band of conglomerates, sandstones, and clays, which runs from end to end of the Himalaya along their outer margin is known to geologists as the Sub-Himalayan zone, and rocks of this zone fall into two well-marked sub-divisions, known as the Sirmúr and Siwáliks series, respectively: these are again sub-divided as follows:—

Sub-Himalayan system	Siwálik series	Upper Siwálik stage. Middle " " Lower Siwálik (Náhan) stage.
	Sirmúr series	Kasauli stage. Dagshái " Sabáthu "

The upper and middle Siwálik stages are well exposed in this district in the chain of low hills which runs from the river Jamna to the river Sutlej. The uppermost stage consists of loosely aggregated conglomerates and soft earthy beds which are underlain by a barely coherent sand rock lying upon a harder but otherwise very similar sandstone. These Siwálik beds yield the bones and teeth of such animals as the elephant, rhinoceros and tiger, but these fossils are of very rare occurrence in this district.

The uppermost stage of the Sirmúr series is exposed at Kasauli and consists chiefly of sandstone of a grey or green colour with subordinate beds of clay. The underlying Dagshái stage consists chiefly of grey or purple sandstone with beds of bright red or purple clay. These beds are well exposed and readily recognizable in the road and railway cuttings. The Sabáthu stage consists chiefly of shales with bands of impure limestone and sandstone.

Both Siwálik and Sirmúr series belong to the tertiary stage. The upper Siwáliks corresponds with the Pliocene of Europe, while the evidence afforded by fossils enables us to correlate the Sabáthu stage with the Focene and the Kasauli stage with the lower Miocene.

Minerals.

Gold is found in minute quantities among the sand washed down by many of the hill streams, especially those of the Kharar tahsíl. There are *kankar* quarries at Patharheri and Patharmájra villages near Rúpar, and limestone in the Morni hills. The block *kankar* quarries are a peculiar formation found in one small cluster of villages only. The houses and

Minerals.

wells in these villages are built from the large blocks dug up a little below the surface of the soil, and the quarries were largely resorted to while the Sirhind Canal was under construction, though they have not been much used in later years. The limestone of Morni is found in considerable quantities in the beds of hill streams. The only other mineral industry of the district is in and about Mani Májra and Kálka of the Kharar tahsíl, where a few stone-masons earn a petty livelihood by the manufacture of millstones for small hand or water mills and of pestles and mortars.

Wild animals' sport.

Most of the favourite spots for game have been so much shot over that a good bag can no longer be easily made anywhere within the limits of the district. An occasional tiger and panther are shot in the Kalesar Government forest reserve, and are occasionally to be had in the Morni hills by those who can afford the time and money to beat through a large area of hill jungle. There are a few bears in and about Morni, and a number of hyænas and wolves in the hills or broken ground just below the Siwáliks. Wild pigs do much damage to crops under the hills and in the riverain tracts but the nature of the ground is against hunting them on horse-back. Of the deer tribe the district contains no fewer than seven different kinds. Sámbar, chítal and kákar are fairly plentiful in the wilder hilly tracts, especially in Morni. Chikára or ravine deer are occasionally shot in Rúpar, and nilgai and parha are sometimes found along the rivers: herds of the Indian antelope (black buck) are plentiful in parts of the district, especially along the Patiála State border. The small game shooting is generally poor but grey partridges and hares may be picked up in any of the wilder parts of the district. Duck and snipe can be got in the inundated lands along the canals and rivers. There are scarcely any *jhíls* in the district. Lastly, some mention may be made of the pheasant and jungle fowl shooting to be had in Morni by those who know where to go for it and are not too much tied down to time.

Fish.

There is excellent máhásir fishing at the proper season at Dádupur and Tájáwála in Jagádhri and in the Sutlej at Rúpar. A great variety of fish are caught with nets both in the rivers and hill streams, and are brought to market in Ambála Cantonment. The best for eating are the rohu, sewal and chilwa, the last being a tiny little fish caught in great quantities with small meshed nets after a freshet in the Ghaggar. They are very good eating when about the size of white bait or only a little larger, but like nearly all the common fish of the rivers they have a strong muddy flavour when full grown.

Birds.

I append a note on the birds of the district by the well-known ornithologist, Mr. Hugh Whistler, F.Z.S., of the Indian Police:—

"It is not often that the authors of a district Gazetteer have so interesting an area to deal with. Ornithologically considered, Ambála district is situated on the boundary line, ill-defined as it must

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necessarily be, between the typical Punjab avifauna (abounding in desert Palæarctic forms), and the less interesting but more typically Indian avifauna of the United Provinces.

The district is so irregularly shaped that it is difficult to describe in general terms; it may be said however that the country round Ambála and the portions lying westward of Rúpar agree in the main very closely with the typical Central Punjab areas; while on the other hand the Jagádhri tahsíl and to a less extent the parts round Chandigarh and Naráingarh betray the nearness of the United Provinces and the last outcrops of the Siwálik Hill confused and blurred by the influence of the Himalayan foot-hills. Add to this the fact that the inclusion of Kasauli within the civil boundaries of Ambála means the inclusion of an area with representatives of the Himalayan zoological sub-region, and it will be seen that the ornithologist attached to the district cadre has a peculiarly interesting area to deal with. This area has not yet been fully investigated and will certainly repay more attention in spite of the fact that naturalists of repute like Colonel Tytler and Captain Beaven were formerly stationed in the Cantonment, and a collection of birds from the neighbourhood made about the middle of last century by Dr. Scott, H.E., I.C.S., is still in existence in the Montrose Museum, Scotland. Some account of the birds known to occur in the district will be found in the Journal of the Bombay N. H. Society, Volume XXV, pages 665—681, Volume XXVI, pages 172—191. This is too long for reproduction here and may be consulted in original by those interested but some slight notice of the more salient characteristics of the bird-life of the district may be attempted.

As regards game birds Ambála is fairly well off. The white-crested kalij pheasant (*Gennaeus albocristatus*) and the red jungle fowl (*Gallus ferruginous*) may be obtained in the low hills about Morni and also at Kalesar and the same jungles are one of the few Punjab localities for the painted sandgrouse (*Pterocles fasciatus*) and the jungle bush quail (*Perdicula asiatics*). Peafowl (*Pavo cristatus*) are found throughout the district and in the above-mentioned hills are wild enough and sufficiently strong on the wing to be worth shooting, while the local villagers appear to have no objection to their being killed. The black partridge (*Francolinus vulgaris*) and the grey partridge (*Francolinus pondicerianus*) are resident and found throughout the district on suitable ground. The common quail (*Coturnix communis*) may be expected abundantly on passage. The imperial sandgrouse (*Pteroclurus arenarius*) is a winter visitor and the common pintail sandgrouse (*Pteroclurus exustus*), a resident species, are abundant in one or two localities. Various species of ducks and geese, together with full snipe and jack snipe, occur here as elsewhere in the Punjab as winter visitors, and afford good sport wherever suitable water and marshes are to be found.

The resident pigeons of the district are the blue rock dove (*Columba intermedia*) and the green pigeon (*Crocopus chlorogaster*), while the eastern stock dove (*Columba eversmanni*) occurs in flocks in winter.

Space does not allow of a description of all the interesting forms which occur in the district, but the following cannot be omitted:—

The grey hornbill (*Lophoceros virostris*), a large ungainly grey bird of heavy flight and kite-like call, readily to be identified by the huge bill with its 'casque' is found throughout the district, while its larger and more striking relative the great black and white hornbill (*Anthracoceros albirostris*) is only found in hill jungles to the east.

The district is particularly rich in flycatchers (*Muscicapidæ*). The paradise flycatcher (*Terpsiphone paradisi*) is beyond doubt the most beautiful bird that occurs. The adult male is pure white, with two long white streamers in the tail set off by the heavy black crest, forms a picture of grace and beauty not easily equalled as it darts about the branches of some shady tree; the interest of the bird is

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heightened by a knowledge that this full plumage is only obtained after a gradual evolution taking at least two or three years. There are three other very beautiful flycatchers in the district which all attract attention by the fact that they waltz and pirouette with widely spread tails and half lifted wings in the lower branches of some mango tree, uttering freely a short but pretty song. These are the two black and white fantail flycatchers (*Rhipidura albifrontata* and *R. albicollis*) and the yellow fantail (*Chelidorhynx hypoxanthum*).

Every mango tope on the Jagádhri side in winter holds a grey-headed flycatcher (*Culiacapa zeylonsis*), a small bird inconspicuous in itself whose loud harsh call and darting flights soon draw attention to its presence. Approaching nearer the foot-hills in winter about Chandigarh we find the verditer flycatcher (*Muscicapa melanopa*), a study in brilliant verditer blue, and two smaller species in dark blue and white, the white-browed flycatcher (*M. superciliaries*) and the slaty blue flycatcher (*M. leucomelanurus*).

Amongst the many interesting Himalayan birds which descend in winter to the plains the two most striking are to be found on the streams that break out of the hills near Kálka. These are the fork-tail (*Henicurus maculatus*), a black and white bird with a 'St. Andrew's Cross' across the back and a long widely forked tail which is swayed up and down vertically as the bird moves, and the white-capped redstart (*Chimarrhornis leucocephalus*) whose brilliant chestnut and black plumage with pure white crown cannot fail to catch the most unobservant eye.

Flocks of minivets (*Pericrocotus brevirostris*) occur commonly throughout the district in the winter, and the scarlet and black of the males mingled with the yellows and browns of the females form a picture not easily forgotten as the flock passes through the sun-light with the hesitating flight characteristic of the species.

The hot weather brings with it the cuckoos. Most characteristic of all is the hawk-cuckoo or brain-fever bird (*Hierococcyx varius*) whose crescendo shriek of 'Brain-fever—brain-fever' may be heard by day and night. This is a typical Indian species which is unknown in the greater part of the Punjab where the field is held by the black koel (*Eudynamis honorata*) and his barred mate whose loud shrieks and cries of 'Who are you' lead the Punjabi Anglo-Indian to conclude that it must be the real brain-fever bird, wrongly however as the first bird is so called from its cry. Both species occur equally commonly at Ambála in the summer, and with them the less objectionable pied-crested cuckoo (*Coccystes jocobinus*). The above three cuckoos are all parasitic in their breeding habits, thus differing from two other cuckoos which are residents in the district, namely, the familiar black and chestnut crow-pheasant (*Centropus sinensis*) and the very curious and uncommon sirkeer cuckoo (*Taccocua leschenaulti*).

The Sutlej at Rúpar is interesting as being the most north-westerly locality in India for the spur-winged plover (*Hoplopterus ventralis*) which breeds on the sand banks. These sand banks are the breeding place also amongst other species of a curious very highly specialised bird, the scissor bill (*Rhynchops albirostris*). In the marshes of Chamkaur may be found a curious warbler (*Megalurus palustris*) which is not known to occur elsewhere in the Punjab.

Finally, mention must be made of the fact that the visitor to Kasauli will see sweeping over the hill sides that famous and most magnificent bird the Lammergaier or bearded vulture (*Gypaëtus barbatus*) which may be easily recognised by the wedge shaped tail and the pale colour of the head which glistens golden in the distance.".

Reptiles.

Among deadly snakes the *cobra* and *karait* are by no means uncommon even in Ambála itself, and travellers during the rains would do well to look rather carefully round

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the small outlying bungalows of the district when taking up their abode there. The large black scorpion is likely enough to be found under the *darri*, even if there is nothing worse to be seen. There are plenty of small crocodiles in the Sutlej. They are nearly always harmless and are taken no account of by the inhabitants of villages along the banks. It is often easy to get a shot at a crocodile lying basking in the sun just out of the water, but it takes a very good shot to secure the animal from slipping back into the river even when hit.

Trees.

Trees grow well in all parts of the district, the commonest being the mango (*mangifera indica*), mulberry, *kíkar* (*acacia arabica*), and *shísham* (*dalbergia sissu*). Good mango groves are common in all tahsíls, especially in Kharar, and in many villages they are a considerable source of income to the landowner. The *kíkar* is the most generally useful timber tree throughout the district, the wood being in great demand for household and agricultural implements. The more provident among the villages keep up regular preserves of *kíkar* trees in their waste lands and sell the trees every 15 or 20 years to charcoal contractors. The amount realised is often several hundred rupees, and if the village is poor the money is divided among the proprietors according to land revenue shares, but the commoner practice is for the village to combine together and spend the money on repairs to the village well, rest-house or mosque, as the case may be. Where the soil is poor or the proprietors are not good cultivators *kíkar* trees are allowed to grow also all over the cultivated lands notwithstanding the well known fact that the shade of this tree blights the crops beneath it almost more than any other. In the Ambála tahsíl especially the *kíkar* is almost the only tree which will grow at all in the hard clay lands and its black stems and nearly leafless boughs add to the cheerless appearance of these barren looking tracts. Mango groves are often encircled by a fringe of *jamoa* trees, the *jamoa* being a variety of *jaman* with poorer fruit but better timber. It is an excellent shade tree and has been planted in large numbers on the metalled road from Barára Station to Sadhaura. There are fine *jamoa* trees on the road from Rúpar to Nálágarh and a splendid avenue of *pípals* and *banyans* on the road from Morinda to Kharar. Other common road-side trees are the *pípal*, *siras*, *dhrek*, *simbal* and *lasúra*. The district is about the northernmost limit for the *ním* tree. The *ber* is found principally in groves round Ambála city, where it is grown for the sake of the fruit, and in the Rúpar tahsíl where it supplies the material for the thorn hedges round the sugarcane fields. *Dhak* jungles exist in the wilder tracts. The flowers yield a yellow dye and the gum exuding from the bark is sold as a drug, while the leaves afford good fodder for buffaloes, and the outer fibres of the roots are used to cover well ropes to protect them from friction. The timber of the *dhak* stands long exposure to water without rotting and is therefore specially used for the wooden

foundation (*nimchak*) of wells. The principal value of the tree is however as fuel. It makes excellent firewood, for which there is a large demand in Ambála Cantonments.

Trees.

Besides these more important trees a great variety of others are grown primarily for shade or from religious motives in the vicinity of shrines and village sites. The forests proper of the district in Kalesar and Morni are described in Chapter II. There is also a large tract of densely wooded jungle in the Neli circle of the Kharar tahsíl with a small forest of date-palms (*khajur*) which are the special feature of that curious tract. The existing trees are of little value either for their timber or fruit, but an attempt was made to introduce a better variety of palm into the tract.

SECTION B.—HISTORY.

Early history.

The antiquities and ancient history of Ambála, and especially of the Kurukshetra or battle-field of the Pándvas and Kaurvas and of the numerous traditions connected with it that centre in Thánesar, have been discussed very fully by General Cunningham in his Archæological Survey Reports I, 245; II, 212-231; XIV, 72-106. Ambála and its neighbourhood are intimately connected with the earliest dawn of Indian history. The strip of country included between the Saraswati and Drishadvati (the Sarusti and Ghaggar) is a holy land of the Hindu faith, the first permanent home of Aryans in India, and the spot in which their religion took shape. Hence the sanctity, even in modern times, of the waters of the Sarusti, which attracts worshippers from all parts of India, even from Orissa and remote portions of Bengal. The towns of Thánesar and Pehowa just south of the district are the chief centres of attraction, but its whole bank is lined with shrines. At Thánesar as many as 100,000 persons have been known, even of late years, to assemble on the occasion of an eclipse; and a tank, filled from the Sarusti, is yearly bathed in by double or treble that number. Nor has subsequent history failed to supply food to keep alive the associations of remote antiquity. Thánesar and its neighbourhood, the Kurukshetra, teem with traditions of the great conflict of the Pándvas and Kaurovas, and this fact, without doubt, has done much to stir up in the Hindu mind a lively desire to visit the sacred spots. The Mahábhárta, recording as it does the exploits of these heroes of antiquity, has exercised, and still does exercise, an unbounded influence over the masses of the people. It is always in their thoughts, and such religious ideas as they have are drawn exclusively from its pages. The scenes therefore whereon the great drama was played out cannot fail to interest and attract them. Modern rules of sanitation have done much to render unpopular the fairs at which pilgrims congregate, and the numbers have of late years undoubtedly fallen off.

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History.

Early History.

Mediæval period.

It is probable, however, that only idle lookers-on will be deterred by such measures, and Thánesar will always continue to be a resort of the faithful from all parts of India.

Of the mediæval period there is but little to record. The capital of the country at this time was the town of Srughna, the site of which General Cunningham has identified with the village of Sugh, situated on the old high bank of the Jamna close to Jagádhri and Buria. Srughna is mentioned by Hwen Thsang, the Chinese pilgrim of the 7th century, as a town 3½ miles in circuit, the capital of a kingdom and a seat of considerable learning, both Budhistic and Brahminical. He describes the kingdom of Srughna as extending to the mountains on the north, and to the Ganges on the east, with the Yamuna or Jamna flowing through the midst of it. The capital he represents as having been partly in ruins; but General Cunningham thinks that there is evidence in the coins found on the spot show that it was occupied down to the time of the Muhammadan conquest. He thus describes the extent and position of the ruins (Archæological Survey Report, 1863-64):—

"The village of Sugh occupies one of the most remarkable positions that I have seen during the whole course of my researches. It is situated on a projecting triangular spur of high land, and is surrounded on three sides by the bed of the old Jamna, which is now the Western Jamna Canal. On the north and west faces it is further protected by two deep ravines, so that the position is a readymade stronghold, which is covered on all sides, except the west, by natural defences. In shape it is almost triangular, with a large projecting fort or citadel at each of the angles. The site of the north fort is now occupied by the castle and village of Dyálgarh. The village of Amadalpur stands on the site of the south-east fort, and that of the south-west is unoccupied. Each of these forts is 1,500 feet long and 1.000 feet broad, and each face of the triangle which connects them together is upwards of half-a-mile in length, that to the east being 4,000 and those to the north-west and south-west 3,000 feet each. The whole circuit of the position is therefore 22,000 feet, or upwards of 4 miles, which is considerably more than the 3½ miles of Hwen Thsang's measurement. But as the north fort is separated from the main position by a deep sandy ravine, called the Rohára Nala, it is possible that it may have been unoccupied at the time of the pilgrim's visit. This would reduce the circuit of the position to 19,000 feet or upwards of 3½ miles, and bring it into accord with the pilgrim's measurement. The small village of Sugh occupied the west side of the position, and the small town of Buria lies immediately to the north of Dyálgarh. The occupied houses, at the time of my visit, were as follows: Mándalpur 100, Sugh 125, Dyálgarh 150, and Buria 3,500, or altogether 3,875 houses, containing a population of about 20,000 souls.

Of Sugh itself the people have no special traditions, but there is a ruined mound to the north-west of the village, and several foundations made of large bricks inside the village. Between Sugh and Amadalpur there is a square tank called the Surajkund, which is probably old, but the temple on its bank is a modern one. On the east and south-east faces the earthen ramparts still form huge mounds on the crest of the high bank. A line of similar mounds extends from north-north-east to south-south-west nearly across the middle of the position, and towards the east there are several isolated mounds. But on none of these could I find any ancient remains, excepting broken

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bricks of large size from 9½ to 10½ inches broad and 2½ to 3½ inches in thickness. These large bricks are unmistakable evidence of antiquity; but the great number of ancient coins that are found all over the place affords evidence equally certain and much more interesting. The place was said to have been visited only six weeks before by Lieutenant Pullan's coin collector; but so plentiful is the yield that I obtained no less than 125 old Hindu coins of all ages, from the small Diliál pieces of the Chohán and Túnar Rájás of Delhi, to the square punch-marked pieces of silver and copper, which are certainly as old as the rise of Budhism, and which were probably the common currency of India as early as 1,000 B.C. According to the traditions of the people the city of Mandal or Mandalpur formerly covered an extent of 12 *kos*, and included Jagádhri and Chaneti on the west with Buria and Dyálgarh to the north. As Jagádhri lies three miles to the west, it is not possible that the city could ever have extended so far, but we may reasonably admit that the gardens and summer houses of the wealthier inhabitants may possibly have extended to that distance. At Chaneti, which lies two miles to the north-west, old coins are found in considerable numbers; but it is now entirely separated from Buria and Dyálgarh by a long space of open country."

Muhammadan period.

There is but little to record of the district during the period covered by the Mughal Empire. It formed part of the Sirhind Sarkár of the Delhi Province or Subáh, and to have been administered principally from Sirhind. The Ain-i-Akbari mentions the *mahals* of Ambála, Rúpar, Khizrábád, Sadhaura and Mustafábád. Ambála itself was probably founded in the 14th century, but the town was originally nothing more than a cluster of villages and such importance as the place has is of quite recent growth. Tradition does not recall the name of any prominent local administrator under the empire, and the principal relics of Muhammadan rule are a few of the *minárs* (brick pillars 24 feet high) marking the old trunk road from Lahore to Delhi, the alignment of the old Western Jamna Canal, and some faint traces of an abortive attempt to irrigate Sirhind from the Sutlej by a small channel through the Rúpar tahsíl known as the Mirza Kandi Canal. The main fact about the district is that by its geographical position it was destined to feel the effects of every important campaign in Northern India. Hemmed in on one side by the hills and on the other by the great jungle tracts bordering on the Rájpútána desert, Ambála was the central spot through or near which every horde of invaders was bound to pass on the way to the battle-ground of India at Pánipat, with Delhi as the ultimate goal. Placed in the direct tract of successive invasions the people were ground down till they lost all power of resistance to difficulty, and hence the ease with which the country fell, almost without a blow, into the hands of the Sikhs in 1763. The bitter and comparatively recent experience of the country under Sikh rule has blotted out nearly all recollection of Muhammadan times and it is rare in Ambála to hear the word *Turk* used as in the Punjab districts as an anathema marking the survival of ancient hatred of the Mughal rulers.

Antiquities.

The following are among the objects of the antiquarian interest relating to the Muhammadan period mentioned for

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the present Ambála district in the Punjab collection of 1875:—

(1) Buria, tahsíl Jagádhri: the Rang Mahal, an old Muhammadan house built by Shah Jahán, a well built place with massive stone arches. The place is now a ruin, but with the interior tolerably preserved.

(2) Sadhaura, tahsíl Naráingarh: the tomb of Shah Qumes, built in 1450, with a mosque dating from 1600. The mosque is a curiously built place with three domes of peculiar shape and an inscription in Arabic characters over the gateway.

(3) Sadhaura: the Sangni mosque built of blocks of grey stone over 400 years ago; a fair specimen, but partly in ruins.

(4) Sadhaura: two old gateways built of red brick in 1618 according to an inscription on a stone let into one of the arches.

To these may be added the *kos minárs* along the old Bádshahi Sarak, the remains of a fine sarai and tank at Kotkachwa (Ambála tahsíl), a rock cut well with a dated Persian inscription of the reign of Shah Jahán at Dargah Shah Khalid Walid near Rúpar town. Other places of historical or antiquarian interest are described in Chapter IV.

Mounds (*thé*) marking the sites of ancient villages abound all over the district. There is a particularly striking one at Chaneti. In the Naráingarh tahsíl there are traces of what is said to have been a famous old Hindu city known as Karor, which, if tradition is to be believed, extended over a huge tract of country between Shahzádpur and Naráingarh. In the low hills of tahsíl Rúpar near Bardar there are the remains of a Rájpút stronghold, which must also have been at one time an important place judging from the number of old wells which have come to light at various times. From coins dug up among the ruins the place would appear to have been inhabited till comparatively recent times. Lastly, among the antiquities of the district some notice may be made of the very curious place Siswán in the low hills of tahsíl Kharar. Though now of no importance, Siswán was long the centre of an extensive trade with the Simla States and Yárkand, and in spite of its out-of-the-way position there was a thriving settlement of merchants there down to quite recent years, with a large bazaar built by Mr. Melvill about 70 years ago. The trade declined owing to the bad faith of the merchants in their dealings with the traders in the far hills and the route was finally given up when the railway from Ambála to Kálka was opened in 1892.

The Sikhs.

The history may now pass on at one stride to the time of the decline and fall of the Mughal Empire. Its practical interest begins with the rise of the Sikh principalities south of

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the Sutlej during the latter half of the last century. As the central power of the Empire relaxed under the blows of the Mahratta on the one side and the Duráni on the other, the Sikh marauders of the Punjab proper began to extend their encroachments beyond the Sutlej and ere long acquired for themselves the heart of the country between that river and the Jamna. The first direct experience of the Sikhs had been in the time of Guru Tegh Singh Bahádur, who roamed the country from Hánsi to the Sutlej, and subsisted by plunder from 1664 to 1673. Under his successor Guru Gobind Singh a chain of forts was established at Anandpur in the Hoshiárpur district, a few miles north of the Sutlej, at Chamkaur in the Rúpar tahsíl, and at Náhan in the hills, commanding the whole eastern portion of Ambála. For the first of the eighteenth century there was no recognised leader of the Sikhs, who were, however, engaged in frequent struggles with the Delhi Empire, and were rapidly forming into the twelve great confederacies or *misls* described in pages 114 to 118 of *Cunningham's History*. The storm burst at last in 1763. The Sikhs of the Mánjha country of Lahore, Amritsar and Ferozepore combined their forces at Sirhind, routed and killed the Afghán Governor Zain Khan, and pouring across the Sutlej occupied the whole country to the Jamna without further opposition. "Tradition still describes how the Sikhs dispersed as soon as the battle was won, and how, riding day and night, each horseman would throw his belt and scabbard, his articles of dress and accoutrement, until he was almost naked, into successive villages, to mark them as his."* The chiefs hastily divided up among themselves and their followers the whole country to the Jamna, and asserted themselves as rulers of the people. In a very few cases, such as those of the Sayad Mír of Kotáha, the Ráipur and Rámgarh Rájpút Sardárs of Naráingarh, the Baidwán Jat Sardárs of Kharar, and the Pathán Sardárs of Kotla Nihang, the indigenous leaders of the country were strong enough to hold their own after a fashion, and to assimilate their position to that of the conquerors. Elsewhere the Sikh rule was supreme, and the experience undergone by the people of the district at the hands of these merciless invaders has left its mark on the country to the present day.

The history of the next forty years is made up of the endless petty warfare of these independent Sikh chiefs among themselves, except when a common danger banded them to resist the encroachments of the more powerful States of Patiála and Mani Májra on the north, and Ládwa, Kaithal and Thánesar on the south. Each separate family, and each group of feudatories strong enough to stand alone, built itself a strong fort as a centre from which it could harry the whole neighbourhood. Many of these are still in existence and a marked

* *Cunningham's history* of the Sikhs, page 110.

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feature of the district, recalling the extraordinary lawlessness of a period when literally every man's hand was turned against his brother. No attention was paid to the country by the British Government, which had fixed the Jamna as the furthest limit for political enterprise, and it is believed that the profoundest ignorance prevailed as to the constitution, the rights and the political strength of the supposed rulers. From 1806 to 1808 the position rapidly changed. On the one hand, the Cis-Sutlej chiefs themselves were panic stricken at the sudden danger threatened to them by the rise of Ranjít Singh's power from beyond the Sutlej. In the three successive years 1806 to 1808 raids were made by Ranjít Singh in person to Ludhiána, to Naráingarh and to Ambála. It was openly announced by him that he intended swallowing up the whole country to the Jamna, and it was realised that one power and one only could prevent his immediate success. On the other hand, the British Government feared a new danger from the north by the combined invasion of the French, the Turks and the Persians, and it was hastily decided to give up the Jamna as the boundary, and to trust to the new principle of alliance with a strong buffer State at Lahore. At the same time it was recognised that Ranjít Singh was himself a source of danger not to be despised, and, with the Government in this mood in 1808, an impulse was easily given to the policy of active interference by the arrival at Delhi of a deputation represented by Jínd, Patiála and Kaithal, to invoke assistance for the Cis-Sutlej States. Some help had been given to the British by Jínd, Kaithal and Thánesar in the struggle with the Mahrattas five years before. It was apparently assumed that the whole territory to the Sutlej was parcelled out among a few leading States of the same character through whom the country could be strongly governed, and the efforts of the British authorities were aimed at the twofold object of, on the one hand, securing an effective alliance with Ranjít Singh, and on the other, extending British protection to these lesser States ranging from the Jamna to the Sutlej.

Proclamations of 1809 and 1811.

The overtures were eventually successful, and a definite treaty was made with Ranjít Singh on the 25th April 1809, by which he surrendered his new acquisitions south of the Sutlej, and bound himself to abstain from further encroachments on the left bank of that river. The treaty was followed up in May 1809 by the celebrated proclamation of Colonel Ochterlony on behalf of the British Government to the Cis-Sutlej Chiefs. This proclamation beginning with the quaint wording that it was "clearer than the sun and better proved than the existence of yesterday" that the British action was prompted by the chiefs themselves, is given in full in Appendix 10 of *Cunningham's History*, and at page 122 of the *Punjab Rájas*. It includes seven short articles only, of which Nos. 1 to 5 are important ; Nos. 1 to 3 limited Ranjít Singh's power and declared the Cis-Sutlej Chiefs sole owners of their possessions free of money tribute to the British ; while Nos. 4

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and 5 required them in return on their side to furnish supplies for the army, and to assist the British by arms against enemies from any quarter as occasion might hereafter arise.

Proclamations of 1809 and 1811.

It is impossible to read the history of these transactions without seeing that the Government were in reality taking a most important step almost in the dark. Instead of finding the Ambála territory under the control of a few central States, they soon realised that they had given it over for ever to hordes of adventurers with no powers of cohesion who aimed only at mutual aggression, and whose sole idea of government was to grind down the people of the country to the utmost limit of oppression. The first point was easily settled by a sharp reminder given in a supplementary proclamation of 1811 that every man would have to be content with what he held in 1809, and that the British Government would tolerate no fighting among themselves. It was, however, found that as a fact the so-called Cis-Sutlej Sovereign States were represented so far as Ambála was concerned by some thirty petty rulers with estates ranging from 20 to over 100 villages, and by a host of small fraternities comprising many hundreds of the rank and file from the followers of the original conquerors who had been quartered over the country with separate villages for their maintenance, and who were all alike now vested with authority as independent rulers by the vague terms of the proclamation of 1809. Published works have nowhere very clearly recognised how sorely the Government repented of its mistake, but there seems no doubt as to the facts; and it is not to be wondered at that Sir David Ochterlony should have privately admitted to the Governor-General in 1818 that the proclamation of 1809 had been based on an erroneous idea.

History 1809 to 1847.

From 1809 to 1847 persistent efforts were made to enforce good government through the Political Agency at Ambála among the endless semi-independent States. The records of the time bear witness to the hopeless nature of the undertaking. They teem with references to the difficult enquiries necessitated by the frequent disputes among the principalities, by their preposterous attempts to evade control, and by acts of extortion and violent crime in their dealings with the villages. Year by year Government was driven in self-defence to tighten the reins, and every opportunity was taken to strengthen its hold on the country by enforcing its claims to lapse by escheat on the death without lineal heirs of the possessors of 1809 or their descendants. It was thus that the British District of Ambála gradually grew up, each successive lapse being made the occasion for regular settlements of the village revenues and the introduction of direct British rule. At the same time Government scrupulously observed the engagements of 1809, and with the exception of the prohibition of internal war by the proclamation of 1811 the powers and privileges of the chiefs remained untouched. Each chief, great and small alike, had

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within his own territory absolute civil, criminal, and fiscal jurisdiction, subject only to the general authority of the Agent to the Governor-General. No tribute was taken from them, and though they were required in the case of war to aid the Government, yet no special contingent was fixed. The right to escheats was the sole return for its protection which the Government demanded. Throughout a long period of peace while north of the Sutlej every vestige of independence vanished before the encroachments of Ranjít Singh, the Cis-Sutlej Chiefs enjoyed a complete immunity from invasion and retained undiminished rights of sovereignty. After thirty-six years, with the exception of a few States which had lapsed from failure of heirs, each chief still found himself the ruler of the territory which he or his fathers had held at the time when they passed under British protection.

The introduction of British rule.

In 1846-47 a fresh step had to be taken owing to passive obstruction or open hostility on the part of the chiefs when called on to assist the Government with supplies and men during its campaign against the Trans-Sutlej Sikhs in 1845. No occasion had occurred for testing their gratitude for the benefits secured to them until the declaration of the First Sikh War and the Sutlej Campaign of 1845. But when tested, it miserably failed. Throughout the war few of the chiefs displayed their loyalty more conspicuously than by abstaining from open rebellion. Their previous conduct had not been such as to encourage the British Government in its policy towards them. Almost without exception they had abused its indulgence and made the security of its protection a means of extortion and excess of every kind. There was nothing whatever to admire in the internal management or administration of their estates, as was amply testified by the universal satisfaction with which the peasants of the lapsed estates came under direct British management. It has been well said that "independence, for the Sikh Chiefs, had no nobler significance than the rgiht to do evil without restraint, and to oppress the people who were so unfortunate as to be their subjects."*

Having thus already lost the confidence of the Government, the Sikh Chiefs in the Sutlej Campaign forfeited all claim to consideration. It was seen that the time had arrived for the introduction of sweeping measures of reform; and the Government unhesitatingly resolved upon a reduction of their privileges. Several important measures were at once adopted. The police jurisdiction of most of the chiefs was abolished, the existing system being most unfavourable to the detection and punishment of crime. All transit and customs duties were also abolished, and thirdly, a commutation was accepted for the personal service of the chief and his contingent. The despatch of the Governor-General, embodying this resolution, was dated November 7th, 1846. The only States exempted

* Griffin's "Rájas of the Punjab", p. 218.

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were: Patiála, Jínd, Nábha,* Farídkot, Maler Kotla, Chhachhrauli (Kalsia), Raikot, Buria and Mamdot. With these exceptions, the police jurisdiction was made over to European officers. The Political Agency of Ambála was transformed into a Commissionership, under an officer styled the Commissioner of the Cis-Sutlej States. His subordinates, however, under the titles of Deputy and Assistant Commissioners, while taking over the judicial and executive functions of the chiefs, still retained for a time their powers as political officers. At the same time the more serious offenders in the campaign of 1845 were visited with signal punishment. Their possessions were confiscated to Government and in some cases they were themselves removed as prisoners from the Province. One hundred and six villages were in this way added to the British district in Rúpar and Kharar from the Sardár of Rúpar; 72 in the same tahsíls from the Sodhís of Anandpur; and 89 in Naráingarh from the Rája of Kapúrthala. As regards minor chiefs similar severe measures were considered unnecessary, though the majority "had not shown their loyalty in 1845 in any more conspicuous way than in not joining the enemy," and for a short time an attempt was made to leave them the unrestricted right of collecting the revenue of their villages in kind as hitherto. It soon however became apparent that the chiefs, deprived of their police jurisdiction, were unable to collect their revenue. A proposal was therefore made for a regular settlement of the land revenue. But before final orders had been passed upon this point the second Sikh Campaign commenced. It ended in the annexation of the Punjab and in the removal of the political reasons which had hitherto complicated the question of the amount of power to be left to the Cis-Sutlej Chiefs. In June 1849 it was accordingly declared that, with the exception of the States already mentioned, all the chiefs should "cease to hold sovereign powers, should lose all criminal, civil, and fiscal jurisdiction, and should be considered as no more than ordinary subjects of the British Government in the possession of certain exceptional privileges."† The revenues were still to be theirs, but were to be assessed by British officers, and under British rules. The whole administration now vested in the British Government, and was placed under the superintendence of the recently formed Board of Administration at Lahore. The District Officers ceased to exercise political functions, and the Commissioner was appointed the sole referee in disputes between the chiefs. The final step necessitated by the march of events was taken in 1852 when the revenue settlement begun for British villages in 1847 was extended to the villages of the chiefs. Thereafter the chiefs have ceased to retain any relics of their former power

*Nábha was exceptionally treated, one-quarter of its territory being confiscated.

† Griffin's "Rájas of the Punjab", p. 217.

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except that they are still permitted to collect their revenues direct from their villages, the cash assignment of revenue. They have sunk to the position of jágírdárs but as such retain a right to the revenue assigned to them in perpetuity, subject only to lapse on failure of heirs who are unable to trace descent as collaterals from the original holders of 1809 or such other year as may have been determined under the special circumstances of the family as the basis from which status shall be derived.

The Mutiny.

The following account of the course of events in 1857 is taken from the Punjab Mutiny Report. The proximity of the Cis-Sutlej States to the focus of the revolt rendered it a very difficult matter to uphold the British authority. It was of vital importance to hold the Grand Trunk Road. Mr. Barnes, the Commissioner, and his District Officers nobly and successfully exerted themselves to put down all discontent and crime, and to show that we still had power and the means to keep it. The feudal chiefs were ordered to furnish their quotas of horse and foot, and the revenue they had hitherto paid in commutation was remitted. The following extract from Mr. Barnes' report will show the inestimable value of the services rendered to us also by the chiefs of the protected Sikh States; the first stroke towards securing their allegiance was taken by Mr. Forsyth, Deputy Commissioner of Ambála, in calling on the Rája of Patiála, at the very first *émeute*, to send in his troops, thus leading him at once to take a decided part, from which he has never since swerved. Mr. Barnes says:—

"The station of Ambála was left with four weak companies (about 250 men) of the 2nd Bengal Fusiliers, the 5th Regiment Native Infantry, and some six-pounder guns, to man which we had only native artillerymen. A redoubt was erected with the church in the centre, and the remaining residents were concentrated in the houses around. A militia was formed of uncovenanted officers; and the magazine, the treasure, and the commissariat stores were all lodged in the redoubt, which was garrisoned by a company of the Fusiliers. Owing to the defection of the Nassiri Battalion, there was no available escort for the siege train or for the ammunition so urgently needed by the army. I offered, however, to furnish political escorts, and accordingly the siege train came down from Phillaur under a guard of horse and foot furnished by the Nábha Rája, and accompanied by a detachment of the 9th Irregulars under Lieutenant Campbell. The ammunition was conveyed by a party of the District police, and so, throughout the campaign, the most important military stores were constantly sent down under the charge of contingents furnished by the chiefs of the Cis-Sutlej States. Their troops protected our stations and patrolled the Grand Trunk Road from Ferozepore and Phillaur down to the very walls of Delhi. The safety of this Province may be attributed to their loyalty and good example. The Rája of Jínd, with Captain McAndrew and a small but well-disciplined force, acted as the vanguard of the army, and by my directions kept always in advance. When the first detachment of Europeans reached Karnál, this little band proceeded twenty-two miles further to Pánipat, quieting the country, securing the road, and collecting supplies; and in this manner they advanced boldly to within twenty miles of Delhi. A detachment of the Jínd troops seized the bridge at Bagpat, and thus enabled the Meerut force to join headquarters. A party of Jind sowárs, with Captain Hodson at their head, rode into Meerut and opened our communication with

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that station. The troops of the Mahárája of Patiála guarded Thánesar and Ambála, and the safety of Ludhiána was entrusted to the Rája of Nábha and the Kotla Nawáb. These eminent services afforded by the Cis-Sutlej Chiefs are thus casually noticed as part of the history of the late campaign. I feel under the deepest obligations to them, and the Governor-General, in the *Gazette* announcing the fall of Delhi, has declared that they shall not be without their reward."

Next in importance to the securing of the Grand Trunk Road, and of the loyalty of the Chiefs, was the necessity for saving the treasuries from attack. They were all, at the commencement of the outbreak, under sepoy guards. Mr. Barnes promptly issued instructions to his District Officers, in obedience to which the Ambála treasure (Rs. 3,50,000) was placed under the 1st Fusiliers, and the Thánesar money (Rs. 10,00,000) sent to the same guard. Mr. Ricketts sent his Rs. 1,50,000 to the care of the two companies of the 8th Queen's Regiment at Phillaur. Major Marsden at Ferozepore placed his in the entrenchment, where it was guarded by H. M.'s 61st Regiment. Only the Simla treasury remained under an Indian guard, and they, being Gurkhás of the Nassiri Battalion, were considered staunch. However, during their temporary mutiny, although the Simla treasury remained untouched, the branch treasury at Kasauli was plundered of Rs. 32,043, of which only Rs. 12,063 were recovered. Mr. Barnes thus describes the means adopted to secure ready and regular conveyance for stores and ammunition to the army, and sick and wounded men from it—means which never once failed of their end, and on which the District Officers reflect with an honest pride, that in no case was a single cart unreasonably delayed or a single rupee's worth of stores plundered:—

"The requirements of the army became incessant, and the road was thronged with carts laden with every variety of stores. A bullock train was suggested by Mr. Forsyth to be carried on by the district officers. This arrangement proved defective in practice for the want of a general superintendent in charge of the whole line. I obtained leave from the Chief Commissioner to organize a 'Military Transport Train' under the agency of Captain Briggs, an able and zealous officer of great experience. His exertions and complete success deserve the special thanks of Government. We had been drained of our carriage, and no assistance could be drawn from either the Ganges Doáb or the Delhi territory. The Army Commissariat could give no help. Carts that reached Delhi never came back, and there was imminent danger of a dead-lock. All these difficulties were overcome by Captain Briggs. His jurisdiction extended from Ferozepore to Delhi, 265 miles. A train of 30 waggons a day from each of the principal stations of Ambála, Ludhiána and Karnál, and 14 waggons per diem from Ferozepore, was soon organized. The same number was also daily employed on the return journey. Stores of every description, especially the enormous demands for ordnance ammunition, were safely and regularly supplied to the army. The sick and wounded were comfortably conveyed from camp to Ambála. The train was in full operation from the 22nd July to the middle of October. The scheme was eminently successful owing to the skill, tract, and indefatigable energy of Captain Briggs. He has fully acknowledged his obligations to the civil authorities of the Cis-Sutlej States, who gave him their utmost support. The cost of the train was Rs. 97,317, and it has fully realized the objects for which it was organized."

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This division (in Mr. Barnes' words) "acted as a kind of breakwater: beyond was the raging sea; inside was comparative calm." It could not, however, be expected that the surface should be unruffled. At first the Indians seemed aghast at the enormity of the odds against us; but after the first shock, came the desire to rebel, and it required the strongest determination to quell incipient insurrection. The police were exhorted to use their arms freely against any one found in the act of perpetrating violent crime. The lawless and predatory were checked by the manifestation of a will on the part of the officers. Some were killed in pursuit, and 123 executed by process of law, partly by district officers sitting in commission, and partly by Mr. Barnes. Besides these, 258 mutineers were executed, and 102 sentenced to imprisonment, who deserved death, as they belonged to the mutinous regiments at Ferozepore. It was only by such measures that districts were controlled which were quickly escaping from our grasp.

It was known for some weeks previous to the outbreak that the minds of the Indian soldiers in this station were unsettled. On the 19th April mysterious fires began to occur, and, though they were at first attributed to the thatchers, the eyes of all the residents were gradually opened to see that the soldiery and none others were the real authors of them. Mr. Forsyth obtained positive information, on the 7th and 8th May, that the prediction of a rebellious clique among the sepoys was "that in the following week blood would be shed at Delhi or Ambála, and that a general rising of the sepoys would take place." On May the 10th, the day of the Meerut mutiny, the 5th and 60th Regiments, Indian Infantry, and the detached guard of the 60th at the treasury, simultaneously rushed to their bells of arms, and began loading their muskets. The treasury guard remained under arms the whole day in direct disobedience to orders. This overt act of mutiny was unconditionally forgiven by the military authorities and the result was that large portions of these regiments afterwards joined the rebels at Delhi; the remainder, when ordered into jail on September 1st by the directions of the Chief Commissioner, attempted to fly, but were killed by the European troops, or afterwards captured and tried. Mr. Forsyth's exertions in procuring carriage at the first outbreak—when, as Mr. Barnes says, the Indians, thinking our rule at an end, were deserting the town "like rats from a sinking ship"—were most successful. Mr. Forsyth says:—

"As soon as it was determined by the Commander-in-Chief that an onward move should be made, a sudden difficulty arose in the want of carriage. The Deputy Commissary-General having officially declared his inability to meet the wants of the army, the civil authorities were called upon to supply the demand. At Ambála there has always been a difficulty to furnish carriage of any kind, the carts being of a very inferior description. However, such as they were, they had to be pressed into service; and in the course of a week, after the utmost exertion, 500 carts, 500 camels, and 2,000 coolies were made over to the Commissariat Department; 30,000 maunds of grain were likewise collected and stored for the army in the town of Ambála."

The Mutiny.

As soon as this first difficulty had been overcome, the necessity for preserving the peace of the district led Mr. Barnes to call on the commutation-tenure chiefs to furnish men instead of their usual tribute in money. By the operation of this order a force of 459 foot and 259 horse was soon at our disposal, but the moral effect of these and the other influential chiefs siding with us was of far greater value than even the force they supplied. Mr. Barnes observes further:—

"In addition to these jágírdárs, who were bound to supply levies, several public-spirited individuals volunteered their own services and brought several followers. Among these the most prominent were Ráo Rahím Bakhsh, of Panjlása, who with 50 followers guarded the road between Ambála and Jagádhri and the Sirkardahs of Sadhaura, who furnished 60 men to protect the public and private buildings in the civil station, thus relieving our police from very heavy duty."

The civil courts in this district were for some time unavoidably closed. Mr. Forsyth's time was wholly engrossed by his pressing miscellaneous duties. Captain McAndrew, Assistant Commissioner, was on duty with the advanced guard of the Delhi field force. Mr. Plowden, Assistant Commissioner, was on detached duty on the river Jamna ; and the time of the only remaining civil officer, Mr. Vaughan, Extra Assistant Commissioner, was entirely taken up with the very heavy duties of the treasury. It was not till Mr. C. P. Elliot was transferred from Lahore to Ambála that the court could be re-opened, and by his well-known industry and perseverance he rapidly cleared off all arrears in this department. Mr. Plowden was detached with a squadron of the 4th Light Cavalry under Captain Wyld, and two companies of the 5th Native Infantry under Captain Garstin, to keep down the turbulent population of the banks of the Jamna. He was out in camp from 19th May to November, and was always to be found wherever danger was threatening or insurrection abroad. His force (Mr. Barnes states) was the means of saving Sahåranpur, whither he had gone to act in conjunction with Mr. Spankie, the energetic Magistrate and Collector of that place. Even when deserted and fired at by his Hindústáni troops, Mr. Plowden held on with his Sikhs, and eventually succeeded in checking the progress of the bold marauders, and destroying their short-lived power. Captain Gardner, a Delhi refugee, was sent with two other companies of the 5th Native Infantry to guard Rúpar. Mr. Barnes gave him authority to act as a Magistrate if needful, and he did excellent service. He remained there until the men were called in. The zeal he displayed led to his death, which occurred at Kasauli a short time afterwards from illness induced by the exposure and exertions which he had undergone.

Famines.

Ambála has only suffered once from serious famine since the formation of the district in 1847. This was in 1860-61, when the rains failed badly throughout the eastern Punjab. The distress was even then somewhat less severe in Ambála than in neighbouring districts, but was aggravated by the influx, which in such seasons always occurs, of refugees from Bikánir and Hariána, who flocked into the district in many instances only to die of starvation. There was widely spread

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Famines.

failure of crops both in the autumn harvest of 1860 and the spring harvest of 1861, principally in the Ambála, Jagádhri and Naráingarh tahsíls and the price of wheat rose to 8 sérs per rupee. Revenue amounting to Rs. 77,000 was suspended in the three tahsíls mentioned, and of this sum Rs. 20,778 was eventually remitted in Ambála tahsíl and Rs. 14,062 in Jagádhri, while the collection of the balance of arrears was effected gradually as the district recovered with the good harvests which set in from the autumn of 1861.

In subsequent years there were bad failures of crops in 1868-69, 1884-85 and 1890. There are no instances on record of serious distress from complete failure of crops in tahsíls Kharar and Rúpar, and though the distress in the remaining tahsíls was undoubtedly sèvere in the years specified it was hardly of so acute a nature as to deserve the name of famine, while it has always been possible to recover the arrears of suspended revenue in full in subsequent years without excessive pressure on the people. The year 1869-70 was elsewhere one of famine. In Ambála, however, there was no great distress, the harvest being fairly good. Relief was necessarily provided for the mass of fugitives from Bikánir, Hissar, and Sirsa ; but for the residents of the district scarcely any relief was required. All demands were met from funds locally subscribed. Since 1887 there have been two or three bad years. The worst was 1899-1900, when no less than 3½ lakhs were suspended in the five tahsíls of the district. The year 1907-08 was poor. During the present settlement operations the heavy monsoons of 1916 and 1917 were succeeded by an almost complete failure of the rains in 1918 which was otherwise disastrous because of the terrible influenza epidemic in the autumn to which the bad harvest made the people peculiarly susceptible. On the whole it may be said that although not largely protected by irrigation the greater part of the district is reasonably secure from prolonged scarcity owing to continuous failure of crops. There are great vicissitudes in particular seasons, but it is comparatively rare for two crops in succession to fail badly over a large area. The risk of such a calamity is greatest in tahsíl Ambála and in this tahsíl (and to a somewhat less extent in Naráingarh and Jagádhri) revenue may often be suspended with advantage, though it should seldom be necessary to remit considerable items.

Formation of the District.

It has been explained that the Ambála district was constituted in 1847 from territories which had lapsed to Government or been confiscated for misbehaviour during the period 1809—1846. The remainder of the district, as then constituted, covering five tahsíls, included the large areas held in jágír by the representatives of hitherto independent chiefs, whose sovereign powers had been finally resumed in 1846-47. Tahsíl Pípli was at that time a portion of the district of Thánesar—a district like Ambála formed from lapsed and forfeited territory—and was not added to Ambála till the Thánesar district was broken up in 1862.

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Formation of the district.

The district of Thánesar included the estates of Thánesar which lapsed $\frac{3}{5}$ths in 1832 and the remainder in 1850; Kaithal which lapsed in 1843, and Ládwa confiscated in 1846. Up to 1849 these estates had been administered by the Political Agent of Ambála and his Assistants. In that year, being incorporated with the Punjab, they were formed into one district under a Deputy Commissioner subordinate to the Commissioner of the Cis-Sutlej Division. In 1862 the district was abolished as a separate charge, and its territory distributed between the districts of Ambála and Karnál. The *parganahs* of Shahábad, Ládwa, and a part of Thánesar fell to Ambála, and the remainder, including Kaithal, went to Karnál. The tahsíls were at the same time remodelled. They had previously consisted of (1) Kaithal, (2) Gula, which included the Pehowa tract now in Karnál, (3) Thánesar, and (4) Ládwa. The last two included the villages now forming the Indri *parganah* of the Karnál tahsíl. In 1866 the Pehowa *parganah* was transferred from Karnál to Ambála, but in 1876 14 villages, and in 1889 the remaining 89 villages were again transferred from Pipli to the Kaithal tahsíl of Karnál. The most important lapses of jágír estates between the regular settlement and 1887 were due to failure of heirs in the Sialba estate in 1866 and in Manimájra in 1875. The lapse in the former case covered 63 villages with a revenue of Rs. 29,000 and in the latter 69 villages with a revenue of Rs. 39,100. Since 1887 the only lapse of any rate has been the Parkháli jágír in tahsíl Rúpar. Otherwise there have been merely petty lapses here and there. But as already mentioned in the Preface, Pipli tahsíl was transferred to Karnál district in 1897 and Kálka-*cum*-Kurári, Kálka and Sanáwar have been added to Ambála from Simla district.

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Statistical.

Pipli tahsíl remained part of the district till after 1891. However considering the district by tahsíls the following are the returns according to the enumerations of 1891, 1901, 1911 and 1921:—

Tahsíl.	Total population.				Decrease per cent. of 3 on 2.	Decrease per cent. of 4 on 2.	Decrease per cent. of 5 on 2.
	1891.	1901.	1911.	1921.			
Rúpar ...	146,816	139,327	108,556	116,155	94·8	73·9	79·1
Kharar ...	168,642	166,267	133,283	142,894	98·5	79·0	84·7
Ambála ...	230,567	218,006	195,385	187,926	94·5	84·3	81·6
Naráingarh	141,326	131,042	112,447	107,798	92·7	79 5	76.28
Jagádhri ...	168,634	161,238	140,299	126,704	95·6	83·1	75·14
Total ...	855,285	815,880	689,970	681,477	95·3	80·6	79·61

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Statistical.

Census.	Persons.	Males.	Females.	Density per square mile.
1901	815,924	451,604	364,320	440·5
1911	689,970	394,165	295,905	368·6
1921	681,477	383,802	297,675	365·01

The above figures show considerable decrease in each case as compared with previous enumerations.

Mortality has been greater among females than males. Plague which began about the beginning of this century is the chief cause for the decline in population. Women are not so well looked after as men, and the custom of parda does not conduce to robust health among females. There has been some migration to the canal colonies especially from the Sub-Division.

The following figures taken from the Census Report of 1911 show the distribution of population by towns and rural areas :—

			1911.	1921.
Percentage of total population who live in villages		Persons	86·9	82·6
		Males	87·5	81·7
		Females	89·5	83·8
Average rural population per village			333·4	328·4
Average total population per village and town			401·1	196·2
Number of villages per 100 square miles			91·9	91·9
Average distance from village to village in miles			1·09	1·09
Density of population per square mile.	Total area	Total population	368·6	365·01
		Rural population	305·1	304·2
	Cultivated area	Total population	586·2	589·0
		Rural population	485·1	486·6
	Culturable area	Total population	506·5	497·8
		Rural population	419·2	411·3
Number of persons per occupied house		Village	4·2	4·1
		Towns	3·9	3·9

The density of the rural population per square mile of cultivated area is 485 now as compared with 589 thirty years ago and the pressure on the soil has much decreased. Some of the large ramshackle Rájpút villages in the three southern tahsíls are now undermanned, and the tenant is in a more favourable position than in Rúpar and Kharar. According to the last census there are only three towns of over 10,000 population, namely, Ambála City, Ambála Cantonment and Jagádhri. Their population in 1891, 1911 and 1921 is given below :—

Ambála City	1891	28,278
	1911	25,908
	1921	28,581
Ambála Cantonment	1891	51,016
	1911	54,223
	1921	47,745
Jagádhri	1891	13,029
	1911	12,045
	1921	11,544

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Statistical.

Omitting the cantonment from consideration as its population is composed of the strength of the army stationed there at the time of enumeration the two other towns show a slight decline. The causes are the same as noticed above. Ambála City is not popular on account of its scarcity of water. The urban population of the district is likely to remain stationary.

For general statistics by age, sect, civil condition, infirmities and religion I invite a reference to the 1912 volume of Statistical Tables. Present comment on these is useless as the publication of this Gazetteer will synchronise with the census of 1921 which will at once render all such material out of date.

The village.

The villages are generally compactly built, on ground a little raised, with one or two principal lanes, about eight or ten feet wide, running through them; from these lanes other blind paths branch off to the different *havelis* or houses. In the Khádir, between the Jamna and the canal, the houses are generally on high ground, to avoid inundations. To the west of the canal they are built on the high (*dhang*) precipitous bank of the old Jamna; by this plan the people are near the water, and generally conveniently situated for their Bángar, as well as their Khádir lands. The houses are generally smeared with mud, once a year after the rains, which gives them a tidy appearance. Thatched houses (*chappars*) are cheaper than *kothás*, but they are colder in the winter, and generally inhabited by the lower castes, Gújars, Chúrahs, Chamárs, &c., &c. It is considered a sign of an inferior village to have more *chappars* than *kothás*. The Rájpúts, both Hindús and Mussalmáns, the Jats, Kambohs and Brahmans, all have comfortable houses.

Houses and domestic life.

In the Khádir tracts, and generally near the hills, the villages are for the greater part composed of thatched huts, their walls, made from the sandy soil, not being able to bear the weight of a heavy roof. In many parts the cottage roofs are overgrown with gourds, whose large green leaves and bright flowers of white or yellow present a very picturesque appearance. In the Morni hill tract the people are often comfortably housed in substantial cottages with good stone walls. In the remainder of the district, the walls of the houses (*kothás*) are of mud, or clods of dry earth, taken out of the tanks when they are dried up, or from the dried up and cracked rice fields. The roof of the *kotha* is also of mud; the beams which support it, and which are principally made of *sál* wood, rest partly on the mud walls and partly on upright beams about six feet high. Across these lie smaller beams, and over these grass; lastly, upon the grass about three inches of earth is laid. Some of the houses possess a chimney, or rather a hole in the roof, to let the smoke escape. It is always made in the middle of the room and covered up with an earthen pot when it rains. Every house has its *kotha* a large chest made of

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Houses and domestic life.

earth, and more or less ornamented according to the taste of the owner, about five feet square outside and four inside, with a door in the middle opening on hinges. In this are placed grain and the cooking utensils. The rest of the furniture consists of a *tend* or shelf, in a corner; a cupboard, also in a corner, or let into the wall ; a *manjha* or *chárpái*, a bed for sitting and sleeping on; this, however, is only used in the warm weather, and then out in the open air—in the cold weather, they make a bed on the ground of sugarcane leaves and straw, for the sake of warmth—two or three earthen vessels (*gharras*) for water ; a *charkha* or spindle for the women ; a hand-mill (*chakki*) for grinding grain, which also falls to the lot of the female members of the family ; a *batta* or round stone pestle with which they bruise and pound the spices ; the *sil*, a flat stone, which they use as a mortar; *káthra*, a wooden bowl-like dish, used as a kneading trough; *baili*, a small brass drinking pot ; *katora*, one of a larger size ; *lúnda* or *kharcha*, a large iron pot, used for cooking; *chhínka*, a swing table, hanging from the roof ; and *chhalni*, a sieve for flour. The doors are fastened from the outside, with an iron chain and lock at the bottom, and inside by a chain over a stake. No light is procurable but through the door, the women sitting outside to spin. Spinning, grinding corn, cooking, and nursing are the chief occupations of the women, except of the Játnís and of the low-caste women, both of whom work in the fields.

Food of the people.

The following note regarding the food of the people was furnished by the district authorities for the Famine Report of 1879 :—

"The staple food of the people of the Ambála district at rabi is principally wheat and gram. Though in less quantities than wheat, *dál* is also largely consumed. At kharíf the principal food is *makki*, *jowár*, *bájra* and *china; dál* is also eaten with these. The rabi grains above mentioned are sown from the 15th September to 15th November, wheat being sown last of all. The rabi harvesting begins from 1st April, and ranges generally up to the 10th May. The kharíf grain crops cultivation depends upon rain falling; if rain has fallen they, *i.e.*, the crops, would be sown by the 15th June, and later, according as the rain may happen to fall. The kharíf harvesting commences from the 1st September (when *china* is generally ripe), and goes on till about the end of October.

"It is essential for the well-being of future rabi crops that rain should fall in September, or in the latter portion of Bhádon and beginning of Asauj; in short, copious rain throughout August, although beneficial enough for the standing kharíf crops, will not suffice for a good and ample rabi, unless some rain also fall in September; rain again is most essential during the month of December, and again in February; rain during these months will generally secure a copious crop. Rain is not desirable for a month or so after sowing. For the kharíf it is most essential that rain should, if possible, fall by the 15th June or about the 1st Asárh, and it will be all the better if there be rain more or less once a week until the end of September. If the month of Asárh pass entirely without any rain, there will be no cotton crop and other staples will be limited. Rain is very desirable and beneficial when the grain is just coming into ear, and for want of it then the grain will be short in quantity."

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Food of the people.

The following is an estimate of the food grains consumed in a year by an average agriculturist's family of five persons:—

Description of Grain.

	Sérs.	Chts.		M. S. Ch.
Rabi—				
Wheat	2	4	5 sérs per diem for 6 months, or 182½ days.	= 22 32 8
Gram	2	4		
Dál	0	8		
Kharíf—				
Makki	1	8	5 sérs per diem for 6 months, or 182½ days.	=22 32 8
Jowár	1	8		
Bájra	1	8		
China	1	8		
Dál	0	8		
			Total ...	45 25 0

The following is an estimate for non-agricultural classes:—

	Sérs.	Chts.		M. S. Ch.
Rabi—				
Wheat	1	12	4 sérs per diem for 6 months, or 182½ days.	=18 10 0
Gram	1	12		
Dál	0	8		
Kharíf—				
Makki	1	8	4 sérs per diem for 6 months, or 182½ days.	=18 10 0
Jowár	1	8		
Bájra	0	8		
Dál	0	8		
			Total maunds ...	36 20 0

The following is an estimate for city residents:—

Description of Grain.

	Sérs.	Chts.	S. Ch.	M. S. Ch.
Rabi—				
Wheat	2	4	3 12 per diem for 6 months, or 182½ days.	=17 4 6
Gram	1	0		
Dál	0	8		
Kharíf—				
Wheat	2	4	3 12 per diem for 6 months, or 182½ days.	=17 4 6
Makki	1	0		
Dál	0	8		
			Total maunds ...	34 8 12

It has already been remarked elsewhere that the standard of living has risen among all classes. Next to clothes food is the chief item of expense in which change is most visible. People eat food of better quality than before. There is probably as much *ghi* and milk in the villages as formerly and less of it is sold. A large variety of vegetables is grown in towns and villages for local consumption only. The well-to-do among the villagers are adopting the standard of the town people. The bulk of them, however, have *berra* for their staple food in summer, and *makki*, *bájra*, *china* and rice in winter. Pure wheat is not preferred as the hard working

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Food of the people.

zamíndár does better on mixed gram and wheat. Pulses of all varieties are eaten with these cereals. *Másh*, however, is more liked than others. In winter *ság* (green stalks of *sarson*) is largely eaten with *makki*, and so long as it is available it is preferred to pulses. Milk is generally reserved for children except when the quantity yielded by the animals in the house is large enough for adults as well. *Lassi* (or butter-milk) is the zamíndár's great stand-by.

The poorer zamíndárs who cannot get pulses or *lassi* eat their *bájra* and *makki* bread with salt or even without it—an undertaking most trying for town-bred people. In the mango season the lower classes mostly live on mangoes, similarly for melons (*kharbúza*).

A zamíndár's luxury is an extensive use of *ghi* and this is the measure of his hospitality. A guest will be served with rice mixed with *ghi* and sugar, also with preparations (*sálan* of *warián*, *másh* or *mung* pounded and mixed with salt, chillies, pepper, etc.), and potatoes, *sevián* (flour paste pressed through holes into strips), *tári* (preparation of rice with turmeric and potatoes), *khír* (rice cooked in milk) are also served to guests. A cupfull of milk crowns the repast. A guest cannot plead satiety for not accepting it. He is told that " milk and good people find a place for themselves."

In and near big towns and particularly among Muhammadans the use of meat is increasing. The Hindu zamíndárs and Baniás as a body abstain from it.

In tracts where rice is grown it is eaten in different ways. Rice turned into flour is used for making loaves. It is cooked with *másh* or gram (*khichri*), and also with sugarcane juice (*ras ki khír*).

Well-to-do zamíndárs keep different kinds of preserves of mangoes in the form of *achár* and *murabba*, a sort of jam.

Gram and *makki* are eaten green in large quantities in their respective seasons.

On occasions of festivals *púri* (fine cakes of flour), *kara* (preparation of flour, *ghi* and sugar) among Hindus, and sweetened rice and *halva* (the Muhammadan name for *kara*) are very popular. The worship of obscure deities and saints is kept alive because it appeals to the palate and furnishes an opportunity to females for a picnic. The proverb "*KUNBAH KHIR KHAWE DEWTA RAZI RAHE*" (the family enjoys *khír* and the god becomes pleased) is significant.

In towns the food of the people is as various as their dress. Well-to-do educated people are imitating the English mode of life even in the matter of food. Dishes such as *pilau*, *zarda*, *phirni*, *mutanjan*, etc., which were regarded as rare luxuries some thirty years ago are becoming common. The Baniás too are relaxing their old stringent economy in food. On the whole people prefer to live well and to spend more money than they did.

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Daily life.

The agriculturist gets up before sunrise and goes straight off to his fields with his plough cattle and works till the morning meal-time. At about 8 A.M. his wife if he is a Jat or a Gújar or his servant or a male member of the family if he is a Rápút takes stale *roti* for him out into the fields. Generally stale *roti* is accompanied by *lassi* (butter-milk). In seasons of harrowing and reaping the zamíndár remains out in his fields for the whole day and is sent his meal there. In these seasons he does not return till late in the evening. At other seasons he returns from the fields at noon for his meal and enjoys a short recess during which the bullocks take fodder. Implements are mended and other domestic affairs are attended to during this recess. In the afternoon he goes out again to the fields for ploughing or other operations of husbandry and works till sunset. When returning from the fields he brings grass for the cattle, and before he takes his supper he attends to the bullocks and cattle. It is not always that he enjoys a full night's sleep even after a full day's toil. Watch has to be kept at night against the antelope and pig which damage the crops. When cane pressing is in progress the zamíndár can with difficulty snatch a few hours of troubled sleep. A zamíndár's life is so full of laborious toil that the wandering tribes pray that their dead should not be reborn as zamíndárs.

Women except among Rájpúts have their time as fully occupied as men. Before dawn they finish grinding the corn and then churn the milk. A little after sunrise they take food for their men out into the fields and on return look to the preparation of the noon day meal. At noon they do some spinning.

There are very few holidays for a zamíndár. Even youths have no time for enjoyment. Children sometimes play *kabaddi*.

Dress.

The standard of living has risen considerably and among all classes of population. This is nowhere more visible than in the dress of the people. As of old a turban, a *kurta* and a *dhoti* complete a common zamíndár's gear. But finer stuff is used now in place of the coarse homespun worn by high and low alike a generation ago. Turbans are rarely if ever made of *gárha* cloth now. Even the poorest will buy muslin for their head gear. *Latha* (sheeting) and *gabrún* are preferred to *gárha* for *kurtas* as well. The loin cloth is frequently made of *gárha* even now though the use of fine muslin *dhotís* is becoming common among Hindu zamíndárs. The Mussalmáns have *tah-band* and *lungís* which differ from the *dhoti* in not being taken between the legs and tied at the back. *Angarkha* and *Achkan* have become almost extinct. Coats long and short are the fashion of the day, and no well-to-do zamíndár is without a coat of drill, *gabrún* or at least *gárha*. In towns and cities the more advanced people have adopted European dress and the rank and file too dress themselves in pyjámás, shirts and waist-coats. A variety of caps is to

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be seen. The more respectable and well-to-do among the zamíndárs in villages also dress themselves like town people. The tight pyjáma (*reddar*) is ordinarily worn by zamíndárs and jagírdárs, but others also wear it frequently. The winter coats, waist-coats and even pyjámás are wadded with cotton. Sikhs wear *kachh* or short knickers under their pyjámás. *Dolra* and *dohar* (coarse cloth) are worn in winter and are serviceable not only for protection from cold but also for spreading on the ground to sit upon, for tying up bundles, and other uses.

Coloured clothes are worn by the Hindus at weddings. The *barátís* (or those composing the marriage party) colour their *dopatta* only and the bridegroom his turban as well. A *dopatta* or overcloth *kurti* and pyjáma with differences in make and stuff is the universal female dress. It differs by classes more than male dress. A Gujar woman can be known at once from her blue clothes and a Chamár from her red. Circular bits of looking glass of the size of a rupee or smaller adorn the clothes generally of Gujar women and less frequently of Chamárís. Jat women also imitate them but less frequently. It is part of the personal adornment of Gujar and Chamár women to have a pendant of silk and *kauríes* hanging from their *azárbands* (or tapes with which the loin-clothes are fastened). *Angia* or a bodice supporting the breasts and leaving the lower portion of the trunk naked is worn by Chamárís alone. A petticoat (*lahnga* or *ghagra*) is worn exclusively by Hindu women whether alone or over a pyjáma. Blue colour is not in favour among Hindus except Gujars. Muhammadan women have no preference for any particular colour. An entirely white dress once exclusively worn by prostitutes is common now especially among educated ladies whether Hindus or Muhammadans. Unmarried girls abstain from gaudy or even clean dress ; the idea is to avoid making themselves attractive. But educated people are giving up this quaint notion. Bania women do not wear petti-coats till they get married.

Jewellery and personal adornment.

The use of jewellery by men is becoming less common, Muhammadans have always abstained from it. A silver or gold ring is sometimes put on the fingers. Hindus of all tribes wear small earrings (*mundrís*) of gold or silver, one in each ear. A head necklace of gold or coral or both combined called *kantha* by Jats and *mála* by Baniás is frequently worn. On occasions of marriage bracelets (*kara* or *kangan*) and gold chains of several strings (*tora*) are also used by the rich. Finger rings of gold and silver are very common. Only *dandíes* use silver chains to fasten amulets enclosed in silver caskets round the wrist. *Tagri* (waist band of silver) is used by the rich Baniás or well-to-do zamíndárs.

Children are adorned with bracelets, jingling balls (*ghungru*) round the ankles, necklets (*hansli* or *tandíra*) and nose-rings (*nathli*). Sikhs put a silver boss (*chak* and *jhaba*) on the head. A gold or silver amulet is also hung over the brow (*kandi*).

Jewellery and personal adornment.

The following are the articles of jewellery used by females:—

No.	Where worn.	Name.	Description.	Weight.
1	Head ...	*Chak* ...	A silver or gold boss worn on the head.	2 tolas.
2	Do. ...	*Phúl* ...	A smaller boss of silver or gold worn one on each side of the head over the ears.	About 2 tolas.
3	Do. ...	*Kanda* ...	A gold or silver amulet worn across the brow.	
4	Do. ...	*Bendi* ...	Gold fringes on either side of the brow with a golden star in the middle.	4 tolas.
5	Do. ...	*Tika* ...	A circular piece of gold worn on the brow.	1 tola.
6	Do. ...	*Chand* ...	Small round pieces of silver hung on both sides of the head.	2 tolas.
7	Ear ...	*Dandián* or *wálian*	Earrings made of silver or gold, five in each ear.	8 to 10 tolas.
8	Do. ...	*Bále* ...	Big earrings made of gold worn one in each ear.	2 to 4 tolas.
9	Do. ...	*Jhumke* ...	Gold or silver hollow semi-circles with fringes of beads hanging beneath.	10 to 12 tolas.
10	Do. ...	*Bujlián* ...	A hollow tube of silver or gold through which other articles are worn without risk of injury to the ear.	2 to 3 tolas.
11	Do. ...	*Karn-phúl* ...	A boss affixed to the *Bujli*.	2 to 3 tolas.
12	Nose ...	*Nath* ...	Gold nose-ring worn in the left side of the nose.	1 to 2 tolas.
13	Do. ...	*Machhli* or *bulák*	Gold ring for the middle of the nose.	1 to 2 tolas.
14	Do. ...	*Laung* ...	A gold stud let into a hole in the left side of the nose.	½ tola to ¾ tola.
15	Do. ...	*Tíli* ...	A gold stud of a very small size let into the right side of the nose.	⅛ tola to ¼ tola.
16	Neck ...	*Tandíra* or *hansli*	Solid necklet of silver	10 to 35 tolas.
17	Do. ...	*Mála* ...	Necklace made of silver or gold beads.	10 to 15 tolas.
18	Do. ...	*Hamel* ...	A necklace of rupees containing 7 or 8 rupees on one side and as many on the other side with *chauki* (a square bit of silver) in the middle.	20 tolas.

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Jewellery and personal adornment.

No.	Where worn.	Name.	Description.	Weight.
19	Neck ...	*Kandhi* ...	A necklace of sovereigns or thirteen pieces of gold of similar shape.	5 to 7 tolas.
20	Do. ...	*Tigarda* ...	A small necklace made of silver or of gold chain of several strings.	10 to 12 tolas.
21	Do. ...	*Hár* or *Chandan hár*.	A long necklace made of silver or of gold chain of several strings.	20 to 25 tolas.
22	Arms ...	*Tádán* ...	Hollow silver bracelets worn above the elbow.	5 to 7 tolas.
23	Do. ...	*Bázúband* ...	Armlets made of hollow silver square pieces.	5 to 10 tolas.
24	Hands ...	*Chúrián* ...	Flattened silver bracelets.	20 to 30 tolas.
25	Do. ...	*Pachhelián* ...	A bracelet worn one on each hand behind the *chúrián*.	4 to 6 tolas.
26	Do. ...	*Kangan* or *kare*...	Bracelets of solid silver	10 to 15 tolas.
27	Do. ...	*Pariband*	Bracelets of solid silver with jingling balls.	8 to 10 tolas.
28	Do. ...	*Pohnchi* ...	Silver or gold bracelets inlaid with studs.	8 to 10 tolas.
29	Do. ...	*Mathiau* ...	Hollow silver bracelets worn behind the *kangans*.	8 to 10 tolas.
30	Do. ...	*Arsi* ...	Thumb mirror ...	3 to 5 tolas.
31	Do. ...	*Angoothi* and *Chhalla*.	Finger ring made of silver or gold.	¼ to ½ tola.
32	Feet ...	*Bánkán* ...	Silver anklets ...	15 to 20 tolas.
33	Do. ...	*Tore* ...	Silver anklets ...	15 to 20 tolas.
34	Do. ...	*Pazeb* ...	Silver anklets ...	30 to 40 tolas.
35	Do. ...	*Jhanjrán* ...	Silver anklets ...	15 to 20 tolas.
36	Do. ...	*Chhare* ...	Silver anklets 3 or 4 on each foot.	15 to 20 tolas.
37	Do. ...	*Angúthare* and *chhalla*.	Finger rings made of silver.	1 to 2 tolas.

The workmanship of these articles is improving day by day. Amongst town and educated people the growing tendency is to have a small number of very valuable articles of the best make. The articles used every day are the bracelets, earrings, the nose-ring, *hansli* or necklet and the anklets. These are all solid and do not wear out fast. Other and finer articles are worn on state occasions only.

Religious life of the people.

Religion used to be another name for a set of superstitions, traditions of the doings of the deities or the local saints and customary visits to shrines and fairs. If a Hindu did the prescribed ablutions, fed the Brahmans on festivals and made his obeisance to the village deity he satisfied all the requirements of the communal sense of religion. Effusions of piety found vent in the construction of temples to the deities or the

sinking of wells and construction of dharmsálas. But nobody could define his religion. Every god local or imported commanded awe, worship and offerings. Not only epidemics but ordinary diseases even were attributed to the wrath of the gods. The Brahmans who constituted the saintly class found it to their advantage to keep people in ignorance. Those who saw through the thick mass of superstition and ceremonious routine to the existence of the One God were few and far between.

Religious life of the people.

The Siwáliks are the home of the god Shiv. They are studded with temples to that god and to the various incarnations of his famous wife Párbati. Shiv and his wife were more popular than Brahma and Vishnu though these were also not forgotten. Though temples are a peculiarity of the hills they are abundant even in the plains. Every temple has set days in the year on which fairs are held in their premises in honour of the god or goddess enshrined therein. People from the neighbourhood assemble on these fairs and present their offerings. They perform their worship and take vows to make further offerings if their prayers are answered.

But a great change has taken place within the last thirty years. Several influences have operated to work this change. The foremost is English education and the consequent dissolution of the monopoly of religious learning. Western civilization is the most levelling influence. Not only does it brush aside class distinctions, it also tears asunder the web of sanctity and reverence which ignorant imagination weaves around the deceased and the inanimate. It cultivates the faculty of criticism and the images and stones which were supposed to possess superhuman potency cease to command homage. This influence it was which gave birth to the Arya Samáj, the Rádha Swámi, the Dev Samáj and the Brahmo Samáj schools of thought. The Rádha Swámi and the Brahmo Samáj did not spread much in this district, but the Arya Samáj took root and flourished. Big towns were the first to come under the influence and from there the new thought percolated to the villages. As the old Sanátan Dharam school which with local modifications formed the creed of the whole of the Hindu population did not possess stamina enough to bear the brunt of the Aryan attack it fell to pieces. Similarly the Sikhs started the Singh Sabha. Guru Nának's teachings which were decidedly unitarian in tendency had become absorbed in the prevailing Sanátan Dharam school of thought, and there was little or nothing to distinguish the Sikhs from their Hindu neighbours except their name or outward appearance. The Singh Sabha claimed back the Sikhs to the fold of the Guru's original school. They have joined the Sabha in thousands and have disclaimed every connection with the stone gods and goddesses which they had learned to adore in imitation of their Hindu neighbours.

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Religious life of the people.

These causes are telling on the popularity of the Hindu gods and the fairs held in their honour. Though the generality of the zamíndárs still take religion to be the observance of ancestral customs and ceremonies, nevertheless ideas of the existence of One God and of the religious life are spreading among the populace though they are decidedly lukewarm in comparison with their fervour for the old dispensation.

Fewer persons are inspired by the goddess Mansa Devi now. The growing aversion of the people to sheltering thieves coupled with the efficiency of the police is telling upon her popularity among the offenders. Improvement in food and dress and the accessibility of medicine and scientific treatment have made divination and exorcism unknown except amongst the lowest class of villagers. Vishnu and Shiv, Rám and Narain are now known to be different names for the One God who is common to the Bania, the Rájpút, the Chamár and the Brahman. The Jumna Ji, the Dharti Máta (or the mother earth), the Bhumia (of the god of the homestead), Khwája Khizar or the water-god are all worshiped still but by fewer people and with lesser zeal. Every village has still got a *mari* to the Gugga Pír. But such of them as fall down are seldom repaired except if they have a *muáfi* attached to them. The district abounds with *sati* stones and they are particularly numerous in the vicinity of Buria. But lamps are lit there less frequently and nobody now feeds Brahmans in honour of the *satis*. It is very curious to notice the progress made in the conception of the deity. A fairly large number of people in the district have embraced the Dev Samáj doctrines. It has found readier acceptance in the Ambála District than elsewhere. Ambála city and Ráipur in the Naráingarh tahsíl are the centres of the Dev Samáj movement, and besides Baniás a large number of Chamárs have become converts to this creed. The converted Chamárs are nominally admitted to an equality of social status with the higher castes. But there are no instances of inter-marriage. Schools for the education of Chamárs have sprung up in several places under the auspices of the Dev Samáj.

This process of purification and reversion to original ideals is even more marked among Muhammadans. They used to be Mussalmáns only in name. The customs, ceremonies and rituals which they observed before conversion were adhered to even after it. The Muslim Rájpúts of Naráingarh (who represent the blue blood of that clan claiming descent as they do from Pirthi Ráj, the last Hindu Rája of Delhi) have only recently given up the payment of the customary fees to Brahmans on the occasion of births and marriages. Saints and shahids have lost ground except among the lower classes. The Sakhi Sarwar though a Muhammadan saint is seldom visited at his solitary abode on the hill near Khizri (Jagádhri tahsíl) except by Chamárs and Baniás although in some localities, for example Chamkáur, many

Religious life of the people.

Hindus still remain Sultánís. It is not with the old devoutness that the story of Shah Khalid Walid coming over from Multán without his head or the shahids near Sadhaura continuing to fight even after their heads had been cut off is told, neither is it with the old implicitness that it is believed. Drums are still beaten at the tombs of the saints Shah Kumais at Sadhaura, Lakhi Shah at Ambála, Shah Khalid near Rúpar and a host of other saints all over the district. But fewer hearts beat in response with the old throb of reverence. The spread of western ideas has led to the replacement of superstition and sentiment by observances which appeal more to the head than the heart. It remains to be seen whether the general populace will gain or lose by the change.

TAHSIL RUPAR.

Fairs held in the Ambála District.

The chief fairs are those held on the 1st of *Baisakh* in Rúpar proper on the river bank and at Chamkáur. They are both largely attended, particularly the latter, which takes a religious colour and draws pilgrims from far and near. A fully detailed account of the Sikh associations in Chamkáur is given elsewhere.

TAHSIL KHARAR.

Mansa Devi Fair.—A detailed account of the temple in Manimájra dedicated to this goddess is given elsewhere. The fair is held in the months of *Chait* and *Asauj*.

Hafizji's Fair at Mánakpur.—This is mostly attended by Muhammadans. The assemblage is very large, but the pilgrims are mostly local.

TAHSIL AMBALA.

The Pankha Fair is held in the month of *Rajab, i.e.,* two months before the *Id*. The fair is held in honour of Pir Lakhi Shah, whose tomb stands in the grain market at Ambála. Fans tastefully decorated are offered and hence the name of the fair. The saint is said to have flourished in the time of Qutab-ud-Din Aibak, Sultan of Delhi. Some think that Lakhi Shah is no other than Qutab-ud-Din himself. The fair is attended mostly by local people. It has recently gained in importance among local Muhammadans probably to keep pace with the Hindus, who are yearly adding to the zeal with which they celebrate the Bawandwadashi fair.

Bawandwadashi.—It is held in the month of *Bhadon*. The images of the gods of the Hindu pantheology from all the *mandars* in Ambála are brought out in procession to the grain market and from there carried in procession to Naurang Rai's tank opposite the Civil Hospital buildings. The celebration is conducted with much pomp and ceremony.

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Fairs held in the Ambála District.

TAHSIL NARAINGARH.

The fair in honour of Shah Kumais is held in Sadhaura where the tomb of the saint Shah Kumais is situated. It is held in the month of *Rabi-us-Sani* and is attended by pilgrims from neighbouring districts as well. The saint Shah Kumais is said to have flourished in the time of the Emperor Humáyun. The tradition is that he was directed in a dream by his ancestor Sheikh Abdul Qádar Jilani to quit Baghdád and to settle in Sadhaura.

The Jamkesar fair.—The details regarding the Jamkesar tank are given elsewhere.

TAHSIL JAGADHRI.

Gopal Mochan Fair.—The details are given elsewhere.

These are important and well-attended fairs. Besides these every group of villages has its own temple. Every village has a *mari* dedicated to the Gugga Pír. Every temple has a fair held in honour of the god or goddess to which it is dedicated. On the day fixed for the fair the local adherents assemble, worship, present their offerings and disperse.

In addition to village fairs there are the seasonal fairs such as Baisakhi fair, the Dusehra fair, the Chait Chaudas, etc., which are held in various places in the district.

Ceremonies.

Birth.—When a child is born the woman is segregated at once from the rest of the family. The room in which confinement took place is marked among Hindus by the hanging of a net of ropes in which a *nim* or mango twig is suspended. This is a sign that a woman is confined there. The woman is kept to herself for nine to eleven or twelve days during which period she is attended only by the midwife or the barber's wife or by some elderly lady of the family. On the 11th day the barber's wife comes and replasters the room. The Brahmans are fed on this day. This is called the Dasuthan ceremony. During these eleven days no outsider takes water or food in the house. On the 11th day the old pitchers are set aside and new ones put in their stead, and the house takes its old place with the rest of the village. The woman, however, remains segregated for 40 days. Nobody takes food prepared by her or water from her hands. On the 40th day she is bathed in water in which drops of the water of the Ganges are mixed. A supply of this water is sure to be found in every house or at least in a good many houses in the village. New clothes are put on by the woman and the old ones are given away to the *kamín* women.

Well-to-do people feed their brethren too on the 11th day. But this is becoming very rare. No special ceremony is performed at name-giving. There is no prescribed time for doing it.

Ceremonies.

Among Muhammadan Rájpúts also the woman is segregated. A day or two after child-birth the Mulla is sent for. He utters *Takbir* or *Alla-ho-Akbar* in one ear and *Báng* in the other ear of the child. The Mulla is given a fee at this time. This varies according to the circumstances of the family. On the 7th, or 14th or 21st day *Aqiqa* feast is given to the relations and friends. The barber is given the heir's weight of silver. On the same day the child is named. On the 40th day the woman is bathed. Till then nobody takes food prepared by her.

Among Muhammadan Rájpúts the circumcision ceremony is performed when the child is six or seven years of age. The barber is given a fee of one or two rupees. Sweets are also distributed.

The Singh Sabha followers have adopted some different ceremonies. They do not employ the Brahmans. When a child is born they segregate the woman, but the room in which she is confined is not marked by the hanging of a rope-net. The Bhaiji is sent for or failing him some Sikh who knows the *Bánis*. He prepares the *amrit* by dissolving the *patashas* in water with the aid of a sword or a *khanda* (a small two-edged instrument). *Bánis* are read as the *khanda* is stirred in the water. The *Bánis* are the praise of the Almighty. When reading the *amrit* is dropped into the mouth of the child and administered to the mother. *Path* of the Granth is performed on that day. On the 10th day the child and the mother are bathed and they are presented before the Granth. The family assembles and *Kara Parshád* (*halwa* or preparation of *ghi* and sugar) is distributed. The child is named on that date. The Granth is opened at random and the first letter of the *Báni* at which the Granth opens gives the first letter of the child's name. Singh of course is the second word of the name. Thus ends the *Sútak*. She is not required to work hard for 40 days. This is the custom among the strict followers of the Singh Sabha. They give a fee of Rs. 5 at the time of the *Path*.

Betrothal.—The initiative among all tribes is taken by the girl's people. They select a boy of suitable age, family and circumstances. A Brahman or a barber or both are sent out to make the selection. They inform the boy's people of the object of the mission. When a choice is made thus, the go-between returns to consult the girl's people. If the choice is approved of he is sent back to perform the *Rokna* ceremony. Among Jat and Gujars he brings Re. 1 from the girl's people. Among Muhammadan Rájpúts he brings Re. 1, or a ring, and sometimes even a horse or more valuable presents. Among Hindu Rájpúts the Brahman brings nothing with him for the *Rokna* ceremony. Presents are brought at the *sagái* which takes place six months or a year later. When the go-between comes the boy's brotherhood assembles. The boy's people among Hindu Rájpúts put 20 or 30 rupees in the *tháli*. The

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go-between takes up rupees two. Thus closes the betrothal. Among Gujars and Jats the go-between gives the rupees into the hands of the boy. The boy's people give him rupee one and annas four as his fee. He also puts *tikka* on the forehead of the boy and a bit of sugar into his mouth. Sweets are then distributed among the brotherhood. Among Hindu Rájpúts he takes out Rs. 2 as his fee and one rupee as *badaigi*. Among Muhammadans too he is given Rs. 2. Thus the betrothal ceremony is completed.

Sometimes among Rájpúts both Hindu and Muhammadan the *Rokna* ceremony serves only as a preliminary to *sagái* which takes place later and at which richer presents are sent by the girl's people.

Marriage.

Marriage. Preliminaries.—Very early marriages are becoming rare now. Among Rájpúts who do not allow widow marriage the sentiment has always been in favour of adult marriages. If a widow is left childless her widowhood becomes harder than if the union is blessed with an issue. Jats marry early and Kanaits still earlier. But even among them child marriages are less frequent now. There is no fixed age at which marriages take place. The girl's people are the first to start the chain of marriage arrangements. *Poh*, *Chet*, *Sawan*, *Bhadon*, *Asauj* and *Katak* months are considered inauspicious for marriages. This is probably based on the fact that they are either busy months from the point of agriculture or on account of the rainy season are troublesome for journeys. They are forbidden in the *Shastras* too.

The girl's father first consults the Brahmans to ascertain an auspicious date or *saha* for celebrating marriage. This consultation takes place privately. The Brahman consults the horoscope or his calendar or *pothi* and indicates the date. The girl's father assembles his brotherhood in the following manner. A letter is written from the girl's people associated with four or five prominent men from the brotherhood in the name of four or five prominent men of the boy's brotherhood. The date or *saha* is communicated in the letter. The letter is fastened up with a *paranda* or red string. A few grains of rice are enclosed in this letter and two *mansuri* grass roots by Jats and Gujars, not Rájpúts. Two or three grains of *haldi* are sprinkled over the letter. The letter is written by the Brahman and is given over to the barber to carry. The boy's father gathers his own brotherhood and the Brahman is present. He takes the letter from the barber, opens it and puts the coin into his own pocket and reads out the letter to the assembly. The barber is then dismissed with a fee of Re. 1 or Re. 0-8-0. But before his departure he sounds the boy's people as to the number of guests which the wedding party is to consist of. There is no ceremony between the parties after this till the actual wedding comes off.

Ceremonies.

The interim is spent by each party in the performance of the *ban* ceremony. This is performed 3, 5, 7, 9 or 11 times both by the girl and the boy. The number is fixed by the Brahman of each party. It consists of the rubbing over the body of the boy or the girl of a preparation of *haldi*, oil and oat flour. *Haldi* is ground in a wooden mortar. Seven women whose husbands are alive (*Sohágans*) use the motar in turn, and when the preparation is complete all seven apply the *ban* one after the other. This is done on the first day only. On the other days the *ban* is applied to the boy by the barber and to the girl by the barber's wife. Brahman girls and girls of the family assemble in both houses and sing songs.

One day before the date fixed for the departure of the wedding party, the *hávan* and the *mandha* ceremony are performed in the boy's house. The Brahman takes a quantity of *ghi*, *til*, sesamum, oats, rice and sugar and mixes them together. A fire of *dhak* wood is kindled and the boy is made to throw the mixture into the fire. This is *havan* and precedes the binding of a *kangna* round the wrist of the boy. The *kangna* is made of a red tape with a pierced *sipari* and an iron ring. This is followed by the binding of a *mandha*. Seven reeds put together are tied with seven knots of red tape. A piece of red string is then taken. Seven *sohalis* (or cakes fried in oil) and seven halves of cocoanut (or *thuthis*) are strung thereon, a *thuthi* alternating with a *sohali*. This string is tied to the middle of the reeds which are then fastened to a door or lintel.

Among Hindu Rájpúts *janeo* is worn at this time. The Brahman puts the *janeo* on and also adorns the boy with saffron-coloured clothes. Thus adorned the boy goes among the women of the family with a wallet suspended with a *pahori* to beg for alms. The women put what they have about them in the wallet. The collection is then made over to the Brahman. This is a necessary part of the *janeo* ceremony. The boy adopts Brahmcharj to earn his title to the *janeo*. It is a remnant of the custom of boys being sent to the *guru* for education.

The boy's father according to his means feeds his own people. The *Kamíns* and Brahmans are also fed. *Tambol* or *neonda* (*neota*) is collected.

Before the party actually starts a *sehra* and red turban is tied to the forehead of the boy. Coloured clothes are worn. Before departure rupees are distributed among the sisters of the family and also to *gurus* and *mandars*. The number of the marriage party is not fixed. The means of conveyance are mares or *bahlis*.

The *havan* and the *mandha* ceremony is repeated in the girl's house on the day when the boy's party arrive. But the ceremony is performed by the girl's people themselves. The

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girl's father, mother and uncle observe a *barat* on the day on which the marriage party arrives. This *barat* is broken after the *kaniya-dán* has been given.

The wedding party alight at some place in the village *gora* or its vicinity which the girl's people assign to them. The party is entertained in summer with *sharbat* and in winter with milk or tea. Then a Brahman or the barber of the girl's people brings a rupee and four yards of *gárha* cloth among Rájpúts and Gujars and a rupee and five sérs of sugar and a cocoanut among Jats to the boy. The cloth is given among Rájpúts to the boy's *prohat* or Brahman. The barber is given a fee and the other *kamíns* are also given fees the amount of which is fixed by the girl's father or guardians.

The next function is the reception of the wedding party. The girl's people come in a body and bring with them some kind of present for the boy, either a horse or some money. Some present is given to a man of the boy's party who is selected to do the *milai* or meeting. A man of the girl's party comes out with a rupee and among Rájpúts with a piece of cloth and the selected man of the boy's party goes out to meet him and to receive the present. Then the boy's party accompany the girl's party to the village *chaupal*. The boy is taken to the girl's house on horse-back among Rájpúts and on horse-back or in a *dola* among Jats. A few relations accompany the boy, throwing coins of copper or even of silver over the boy's head. The boy is received at the door of the girl's house by women who give him a rupee and apply a *tilak* with *haldi* on his brow. He then comes to the *chaupal*.

Then the wedding party is sent for in the evening from the *chaupal* and fed. The boy, however, remains at the *chaupal* and is sent his food there.

In the night the marriage takes place. The boy with a number of relations goes to the girl's house where the Brahman has kindled the fire in which *havan* is being performed. Round this fire the *pheras* are made. Before going round the fire the girl's father gives away the girl. He holds her by the thumb of the right hand and gives her over to the boy. This is called *kaniya dán*. The *pheras* are seven in number among all classes. The girl leads in three circuits and the boy in four. While this is in progress the *bája* is going on and also the singing of songs by women. The Brahman goes on reciting *mantars* and receiving fees from the boy. For each recitation he demands and receives fees. The *mantars* are in the nature of the giving of a mutual bond. The boy undertakes to consult his wife in all that he does; the girl keeps silent.

When the *phera* ceremony is over the boy and the girl are carried into the house. There the pair exchange *kangnás*. Then the boy is sent back to the *chaupal* where his people are.

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On the following day the boy is sent for to the girl's house where he takes off all the clothes which he wore at the time of the *phera* ceremony and puts on new clothes. He takes his food there. The rest of the wedding party are fed by other members of the tribe.

On the third day the boy's people send the *bari* to the girl's people. This consists among Jats and Gujars of jewellery and cloth for the new wife, dried fruits and sweets (or *taintis*) and *mehndi*. *Kamíns* carry them. Among Rájpúts the boy's people send no jewellery as it is invariably given by the girl's father.

The girl's father then sends for the boy and some of his relations and makes over the dowry to them. This consists of cloth, utensils and money. The party is then sent off.

Among Kanaits no letters are sent. The girl's father communicates his intention to the boy's father. Both parties with their Brahman meet at the boundary of the girl's village and fix a date. The main marriage ceremonies are the same as above.

Muhammadan Rájpúts have given up the ceremonies performed by Brahmans, but they also go in a *janet* or *barát*. They are however fed by the girl's people all the time that they remain in the girl's village. The *nikah* is performed before the first feast is given.

Among Singh Sabha people the following procedure is followed. The Granth is consulted for the date. No month or day is considered inauspicious. No *kangna* is tied and no *sehra*. A circle (*chakkar*) of iron is tied over the turban and also a sword or a *karpán*. The Granth *páth* is performed during the absence of the wedding party. They perform the *láván* in place of the *pherás*. The *láván* are the *Banis* given in the Granth. The boy and the girl are made to stand before the Granth, and they make a formal confession of faith. Then the girl's guardian hands over the girl to the boy and *láváns* are read. *Pherás* are made round the Granth. The boy leads in four *pherás*. The ceremony is concluded with a *páth* and distribution of *karah*.

Mukláwa is either performed with the marriage or within one year or in the third, fifth, seventh, ninth or eleventh year after the marriage. The girl's father sends away the girl and gives a dowry consisting of clothes, jewellery and utensils.

Tambol.—The custom of *tambol* is prevalent among all classes and is also called *neota*. It is in the nature of a communal contribution towards the expenses of marriage and extends outside the community too. Each house makes a contribution according to its means and the recognised rate which

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obtains between the contributing family and the receiving family. A regular account is kept by each family. *Neota* is taken by both the girl's people and the boy's people in their own homes.

Death.—When a Hindu is about to die he is taken off the bed and laid on the ground with his feet to the east. The ground is plastered and strewn with the sacred *kusha* grass and *sesamum*. If the death is sudden and takes place before removal from the bed it is considered inauspicious. To ward off its evil effect a visit has to be made to Pehowa near Kurukshetra where 13 *pinds* (balls made of rice flour or oat flour, honey, *sesamum*, *ghi* and Ganges water) are muttered over by Brahmans, for one or two days. Ganges water is poured into the dying man's mouth, and when he is a rich man a gold wire is also put into his mouth, ears, nose, etc. When he expires his relations assemble. His eldest son or heir has his head and face completely shaved. This is called *bhaddan*. He also puts on a new loin cloth, turban and a kerchief. The widow breaks her *chúrís*. The dead body is bathed and adorned with a *janeo* if entitled by caste to wear it. A piece of cloth is taken and torn into four or five pieces with which his head, trunk, loins and legs are clothed. Then he is put on an *arthi* or bier over which a cloth is spread. Pieces of cloth are put on the dead body and it is carried on the *arthi* and taken out feet foremost. Before the dead body is removed the Brahman reads incantations over a *pind* (ball of dough). When the dead body is brought out of the door the Brahman again reads incantations over the *pind*. The wives of the sons and grandsons bow to the dead body, if a male, after placing at its feet a *nárial* (cocoanut) and a rupee. If the deceased leaves grandsons and was well-to-do, his dead body is carried in great state with drums beating. Coins are flung over the body. But this is done mostly in towns only. On reaching half way the carriers of the bier change their positions, those in front going to the back and *vice versâ*. When the *marghat* is reached, the place where the corpse is to be burnt is plastered with dung dissolved in water. A pyre is raised there and the dead body is again bathed and placed on the bier. *Panj ratna* or five articles, *moti* (pearls), *munga* (coral), gold, silver, copper, and *ghi* are put into the mouth. Pieces of wood of *beri*, *dhak*, or other wood except *kikar* are used to burn the dead body. The eldest son or heir lights the *chita*. When the skull bone is exposed the son takes the piece of wood of which the *arthi* was made and breaks the skull. This is called *Kapál Kirya*. Then all depart and take baths if they wish to do so. At the place where the bath is taken the Brahman puts *sesamum* on the hands of those who take the bath. (This is called *Tilanjani*.) The *til* is thrown into water. This is the first day's ceremony. The brotherhood assemble and go to the house of the deceased and cause his son and family to partake of food.

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On the fourth day the bones of the deceased (*phúl*) are gathered. They are pounded and either carried to Hardwár at once or kept to be carried there at some convenient date.

After the fourth day *pinds* are made every day till the thirteenth. On the tenth day the whole family takes a bath in the river and change clothes. On the 13th day the whole house is purified. The ceremonies performed from the fourth to the thirteenth day are *Kirya Karam*.

Widow remarriage.

Widow remarriage.—There is no restriction on a man re-marrying after the death of his wife or even in her lifetime. Age, caste or circumstances present no hindrance to his looking out for a new wife. Women on the contrary are strictly shackled by social and caste restrictions. Excluding Jats it is strictly forbidden among Hindus for widows to remarry. Among Muhammadans similar restrictions existed, and Rájpúts, Sayads and Sheikhs avoided remarriage of widows. But as there is no religious injunction to sanction this, the strictness is gradually relaxing. Cases of remarriages are not few or unknown now. Even the Hindus who have shown no disposition so far to tolerate widow remarriage are feeling the evil effects of the custom, and it is not improbable that this sentiment may grow strong enough shortly to throw the old restrictions to the winds.

Among Jats widow remarriage is a regular institution. The woman devolves like land on the surviving brother and failing him to cousins just as land would do. She is considered family property. The idea is adhered to with great strictness by the hill Kanaits who are distinguished from their superior tribesmen the Rájpúts by their tolerating the remarriage of widows which Rájpúts do not.

Omens, charms and superstitions.

Omens are still observed. If a man sees another sniffing in front of him when he starts to go to some business a suspicion will cross his mind that he will not succeed in his undertaking. He will either give up his undertaking or wait.

The following saying holds good in Ambála as well as Karnál:—

Kaga, mirga, dahine, bain bisyar ho ;
Gaiyi sampat baore jo garur dahine ho.

"Let the crow and the black buck pass to the right ; the snake to the left. If a mantis is to the right, you will recoup your losses."

It is inauspicious to confront a Brahman who has no *tilak* on his forehead.

Som, Sanechar purab basa.—On Monday and Saturday people do not go to the east as they think the evil spirit *Dasa*

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Omens, charms and superstitions.

Súl resides in that direction on these days. On Sundays and Thursdays people do not go to the west (*pachham*).

A woman carrying a child or a pitcher is an happy omen to meet with. Two pitchers are a happier omen still.

The production by a child of his upper teeth first is considered to portend evil to his maternal uncle. To nullify the evil effect the uncle will come and throw a parcel containing a small *katori* with *haldi* and four pice and a rupee in it tied in a piece of cloth into the house from the back and go away without taking food or talking to anybody.

A she-buffalo which tries to loosen a peg by striking it with her head is considered inauspicious, while one which makes the peg tighter and faster by striking down upon it is considered auspicious. A bullock which shakes its head is also considered inauspicious. A cow which calves in *Bhádon* is considered inauspicious.

Chhaggar, Satgarh, phulion wala,
Dam kharach mat laio kala.

(Do not purchase a bullock with six teeth or seven, or spotted or black.)

If a mare foals in *Sáwan* or in the day time it is considered inauspicious and *pun* or offering of alms is the remedy for it. If a she-buffalo calves in *Mágh* it is considered inauspicious.

A mare with a star on the forehead is considered inauspicious.

An owl is considered synonymous with evil.

If a crop has grown exceedingly well a black pot or tattered shoe is suspended on a pole in the field. This is to avert the evil eye.

A house broader at the front than the back is considered inauspicious. The reverse is considered happy.

Kuri bhojan, chich dhan, ghar kaliari nar,
Chauthe maile kapre, narak nishani char.

(Small cereals such as china to eat, goat and sheep as property or wealth, a shrew for a wife, dirty clothes, these are the four signs of hell.)

Gaddi pohan, mhais dhan, ghar kulwanti nar,
Chauthe pith tarank ki Surag nishani char.

(A cart to load, a she-buffalo for property, a woman of good family, fourthly a mare's back to ride upon, these are the signs of heaven).

Three men together will not start on a journey. If they have to do so, two will go abroad and the third will join them afterwards. They will start after taking *gur* or *laddu* or *dahi*.

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Fasts and fes vals in general.

There is no slackening of zeal in the female observance of ceremonies. There are 36 customary fasts (*bart*) to be observed, two on the *akádshi* days and one on the last day of each month. Only a limited number of things are permitted to be taken on these days—the chief among those to be avoided is flour. Females keep these fasts more regularly than men. The cultivators do not observe them.

The Diwáli and the Dusehra are the chief festivals which are universally observed. The Diwáli takes place in the middle of *Katik*. First comes the little Diwáli on which rice and sugar put in vessels with pice placed on the top are given away to Brahmans or to girls. The deceased ancestors of the family are said to visit the house on that day, and it is in their name that the ceremony is performed. A new coat of plaster is given to the house. On the next day or the Gobardhan, Diwáli lamps are lighted in the evening and sweets distributed. On the following day all the sweepings are thrown out on to the dunghills outside the villages. The old lamps are also thrown there and new ones placed in the house.

The Dusehra festival extends over nearly a month. First come the *sarádhs* which begin early in *Asauj* and last for fifteen or sixteen days. The Brahmans are fed on these days in memory of the deceased elders of the family. The *sarádhs* are followed by the *nauratas* which as their name implies are nine in number. Oats are sown on earth deposited in big utensils ; they are watered every day and tended with great care. On the tenth or the Dusehra day *karah* (preparation of sugar, flour and *ghi*) is prepared and eaten with rice and *dahi*. The Brahmans are also fed. All the members of the family—children, girls, men, but not women—put stalks of green oats on their head. Presents of a rupee each or less are made to girls. The Dusehra ceremony is followed five days later by the *garbara*. Lamps are put in lacerated covers of earth. The girls go about dancing with these in their hands and finish by throwing the lamps into the tanks.

Land-holding castes.

The total population of the district by the Census of 1911 and 1921 is 689,970 and 681,477 respectively. The detail for the principal land-owning castes is as follows:—

			1911.	*1921.*
Jats	...	...	97,092	100,977
Rájpúts	...	...	57,387	63,364
Gujars	...	...	42,601	43,618
Sainís	...	...	21,324	22,497
Málís	...	...	20,102	17,668
Aráins	...	...	24,742	25,894
Kambohs	...	...	7,618	7,438

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Land-holding castes.

The following are the agricultural tribes notified in this district under the Punjab Alienation of Land Act, Act XIII of 1900:—Abásí, Ahír, Ansárí, Aráin, Biloch, Gara, Gujar, Jat, Kamboh, Kanet, Koreshi, Labana, Magh Máli, Mughal, Pathán, Rájpút, Ror, Sainí, Saiyad, Taga. These castes account for 43 per cent. of the total population. Brahmans, Baniás and the village labouring or menial castes cover roughly another two-fifths, and the remainder is made up of the residents in towns or cantonments. A peculiar feature of Ambála is the large number of Sainís or Málís dotted about in small settlements in all parts of the district. Occasionally these industrious market garden cultivators own whole villages, but more often they are confined to small communities of occupancy tenants established in villages owned by the Rájpúts and a few Sayads, who are but moderately endowed with the capacity for turning land to good account. The Sainís are one of the gardening castes. They are efficient and ambitious and did very well during the War. The caste is not a common one in Punjab districts. It holds a somewhat similar position in the Hoshiárpur, Jullundur and Gurdáspur districts, but is nowhere represented so numerously as in Ambála. The origin of these Saini or Máli settlements is due to these circumstances. The whole country was overrun by Sikhs from the Mánjha in or about 1763, and held by them more or less independently till 1847. Each petty ruler of a few villages collected his revenue in kind, and where the land was already in the hands of inferior cultivators he did what he could to develop it by introducing or encouraging the establishment of small colonies of Saini and Máli settlers, who have continued to hold their own and are now secure in the possession of occupancy rights.

The Jats.

The Jats of the district cover two widely different classes. In the two northern tahsíls of Kharar and Rúpar they are a fine set of men of the type common in neighbouring Punjab districts. All over the east and south they are of poorer physique and not nearly so strongly marked with the persistent energy and fertility in resource which are the usual characteristics of the race. Good cultivators they are even here, but there is less than usual to distinguish Jat villages from the rest, and in other respects they have generally sunk to the rather low level of prosperity in the country. The tribe is split up into *gôts* innumerable. It is comparatively rare in Ambála to find a cluster of villages owned by Jats of one *gôt*, or even a single village in which one *gôt* largely predominates, but as exceptions the strong Baidwán communities of tahsíl Kharar, may be mentioned, holding among others the large and flourishing villages of Sohána, Kúmra and Mauli; the Cháhal villages of Tahsíl Ambála; the Báchhals of Naráingarh, and the Hír, Kang and Sindhu villages of Rúpar. The Baidwán *gôt* is the most important Jat *gôt* in the district.

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The Jats.

They are a somewhat turbulent set of men, but strong and prosperous cultivators, and unlike the ordinary zamíndárs of Ambála they readily enter Government service in the army and police.

Sub-divisions of Jats.

Name.	Number.	Name.	Number.	Name.	Number.
Baidwán ...	2,007	Gil ...	2,792	Mán ...	1,889
Bains ...	1,198	Hír ...	2,176	Pawánia ...	1,135
Chábal ...	1,923	Kang ...	1,499	Sinchu ...	5,340
Dhillon ...	529				
Dhindsa ...	1,191				

The Rájpúts.

Of the Rájpúts by far the most important tribe in the district is the Chauhán, numbering 29,176. The head-quarters of the tribe are in tahsíl Naráingarh, the Hindus at Ráipur and the Muhammadans at Panjlassa, and the heads of the leading families are generally recognised with the title of Ráo. In former days these Ráos were men of considerable position in the country, and they are still nominally large landholders, but in nearly every case their estates are hopelessly burdened with debt from bad management and extravagance, and for all practical purposes the family land has passed into the hands of money-lenders or speculators. The Hindu Ráo family at Ráipur still ranks among the leading families of the district and holds a jágír of Rs. 4,000 a year. The Muhammadan Ráo families at Panjlassa, Dera, Hamídpur and Laha (all in tahsíl Naráingarh) no longer hold the status of jágírdár, and though it is impossible not to feel some sympathy for these representatives of former power, they are now mainly distinguished for an immense sense of their own importance and a capacity for mismanaging their affairs, which unfortunately set the fashion among the Rájpúts of the tahsíl. The Chauhán villages are now very numerous in Naráingarh and the eastern half of Ambála tahsíl, and the tribe is strongly representd in Jagádhri and Pipli also. They claim descent from Rána Har Rái, who established himself in this part of the country from 450 to 500 years ago. Of the remaining Rájpút *góts* the most important are the Taons of Rúpar and Kharar, a few Ghorewáha villages in the same two tahsíls, a small but strong cluster of Ragbansi villages in Kharar and Naráingarh, and the Túnwárs of

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The Rájpúts.

Jagádhri and Pipli. The following are the Census figures (1911) for the principal Rájpút *gôts* of the district:—

Sub-divisions of Rájpúts.

Name.	Number.	Name.	Number.	Name.	Number.
Chauhán ...	29,176	Ragbansi ...	2,219	Táon ...	7,229
Ghorewáha ...	1,823	Dehia ...	3,776		

Sainis and Mális.

The Saini and Máli settlements are scattered widely through all tahsíls of the district. In Rúpar these excellent cultivators hold many villages as proprietors, principally in the Sutlej riverain tract, and especially in that portion of it lying just north of Rúpar town. Elsewhere they hold comparatively few villages as proprietors, but are strongly represented as occupancy tenants, especially in tahsíls Kharar and Naráingarh. An interesting question affecting the prosperity of the district is the way in which these men have in recent years met the pressure of existence on small holdings by a stream of emigration to unoccupied portions of tahsíl Thánesar. Capital is raised by the sale of shares in petty occupancy holdings of highly cultivated and very valuable market garden land in the north of the district, and the money so raised is expended in the purchase of land and establishment of new villages in the Chachra jungles of Karnál district. The results so far have been hopeful, and with some encouragement these Máli cultivators are able to make farming in the Chachra pay in a way which is almost impossible for the older residents of the tract. The first large purchase was made in 1869 when the Mális bought about 2,000 acres in Bír Babain from a member of the Kunjpura family. This estate, which was mostly waste when bought, is one of the best villages in the Northern Chachra. The next purchase was in 1873, and since then scarcely a year has passed in which Mális have not made large investments in land belonging to broken-down zamindárs or to non-resident proprietors, money-lenders and others, who would never have extended cultivation. The number of purchases from the latter class is very satisfactory. A division on ploughs of the land purchase is speedily effected, and the waste rapidly disappears. The first purchases were in the northern, but the movement has now extended to the southern, Chachra, and even to the Indri Nardak, where Mális from Kharar have bought small estates from non-resident landlords. Mális of the same tahsíl and of Naráingarh purchased the whole of Devidáspur from a Bania of the Ambála tahsíl and half of Ratgal from non-resident Sheikhs of Kunjpura. Both these estates are near Thánesar. The prices paid were high for that

time. Thus in the case of Devidáspur an area of 389 acres was purchased for Rs. 20,000.

The Gujars.

The Gujars principally occupy a number of villages, mostly of small size, in the wild broken tract lying immediately underneath the low hills in tahsíls Rúpar, Kharar, Naráingarh and Jagádhri. They are a hardy industrious race of men, and fair cultivators, eking out a somewhat poor livelihood with the proceeds of their cattle, sheep and goats where they can get sufficient grazing-ground in the hill areas. The life in these wild tracts is hard, but in spite of special difficulties arising from bad or insufficient water-supply, damage to crops from wild beasts, loss of cattle by accidents in the hills, and epidemics among the flocks of goats, the Gujars manage to hold their own and are not unprosperous on the whole. They are commonly branded as cattle thieves, but the reputation is not altogether deserved in the regular Gujar tract lying under the hills, except perhaps in a few villages of *pargana* Kotáha in Naráingarh. Sheep and goat grazing in the Rúpar sub-division and Siwáliks was prohibited under the Chos Act in 1916 and an extension of this prohibition to the British Siwáliks between the Ghaggar and the Jamna is urgently called for.

The Aráins and Kambohs.

Of the Aráins and Kambohs there is little to be said except that they are all excellent cultivators. There are strong Aráin villages in Rúpar, Ambála, Naráingarh and Jagádhri, and numerous smaller settlements of the tribe in the position of occupancy tenants in all parts of the district. The Kambohs are chiefly confined to Jagádhri.

Other land-holding tribes.

Of other less important land-owning castes, it is sufficient to notice briefly the Patháns of Kotla Nihang in Rúpar and Khizrabad in Jagádhri, the Brahman villages of Ambála and Naráingarh, and the Sheikh, Sayad and Kalál villages, of which a few are to be found in most tahsíls. The Brahmans and some of the Kaláls cultivate their lands themselves and are moderately prosperous. The Patháns, Sheikhs and Sayads depend largely on their tenants, and have usually a hard struggle between pride and poverty. The Pathán family of Kotla Nihang is described later on in this Section. The Patháns of Khizrabad are descended from one Anwar Khán, who entered India in the train of Nádir Shah, and held a strong position in the neighbourhood until they were in their turn ousted from the greater part of their possessions by the Cis-Sutlej Sikhs.

The Morni cultivators.

The cultivators in the Morni hills are chiefly Gujars, Kanets and Brahmans in the lower hills, and Kanets, Kolís and Brahmans in the upper ranges of the tract. The Kanets and Kolís are essentially residents of the hills, the former claiming an impure Rájpút origin, while the latter are menials

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The Morni cultivators.

and artisans rather than members of an agricultural caste The Gujars differ little from their brethren in the plains, bu the whole Morni population are a simple, orderly class mixin as little as possible with the residents of the plains, and seldon coming into contact with the authorities of the district.

Emigration to the Canal Colonies.

About the year 1900 squares in the new canal colony a Lyallpur were freely offered to the cultivating land-owners o Ambála. Those of the Rúpar sub-division alone arose to th opportunity and the number of squares at present held in each tahsíl is:—Rúpar, 1,086 ; Kharar, 548 ; Ambála, 127 Naráingarh, 20 ; Jagádhri, 7. These figures reflect th comparative enterprise and prosperity.

Origin of jágírs

The Ambála district is differently situated from others of the Punjab in respect of the very large amount of revenue assigned to jágírdárs in perpetuity. The origin of the jágírs has been traced in Chapter I, Section B. A large majority of the leading Sardárs of the district and nearly the whole of the minor fraternities of assignees known as pattidári jágírdárs are descended from the Sikh conquerors of 1763. The principal exceptions are the Mír of Kotáha, the Baidwán Sardárs of Sohana and Manakmájra in the Kharar tahsíl, the Rájpút Sardárs of Rámgarh and Ráipur in Naráingarh, and two families of Patháns with their headquarters at Kotla Nihang in Rúpar and Khizrábad in Jagádhri. The ancestors of these families were already firmly established in the district at the time of the Sikh invasion, and were strong enough to hold their own with more or less success in the stormy period from 1763 to 1808. The proclamations of 1809 and 1811 guaranteed to every man alike, whether a Sikh conqueror or an indigenous ruler, the permanent right to the villages which he held at the time, and thereafter no distinction has ever been drawn between the two classes. The Cis-Sutlej Sikh jágírdárs have however never succeeded in identifying themselves with the people of the district. They still look back on the Mánjha as their real home, and if they notice the Ambála people at all it is usually to recall the days when they had full license to oppress them, and to show too plainly what line they would take if those days should ever return. It is hardly too much to say that they are an aristocracy with no tradition but that of plunder, with little claim to respect as the scions of an ancient line, aliens and foreigners still, and with no sympathy for the people from whom they derive their revenue. These words are as true now as they were in 1887.

Though all political power was taken out of the hands of the jágírdárs in 1849, Government scrupulously upheld their right to the revenue in perpetuity in accordance with the proclamation of 1809. The right was construed strictly both for and against the jágírdárs, under a series of orders pass

Origin of jágírs.

between 1851 and 1856. The general effect of the orders was to constitute three separate classes of jágírdárs, known as—

(1) Major jágírdárs,

(2) Pattídári jágírdárs, and

(3) Zaildárs or subordinate feudatories of No. (1).

The major jágírdárs.

The major jágírdárs include nearly all the leading Sardárs of the district, entitled to the revenue of a larger or smaller (often a very large) group of villages. Government is entitled to the reversion of this revenue in all cases on absolute failure of heirs, and in most on failure of heirs tracing descent to a common ancestor alive in 1809. The exact position of these major jágírdárs is not however clearly defined, and each case is liable to be re-opened at the death of the holder, though ordinarily there is little doubt as to the terms of succession by heirs. "In practice the status of 1808-09, though not absolutely prescribed for guidance by Government, has almost invariably been referred to as governing claims of collaterals to succeed to large estates, the custom of the family being referred to only to determine whether the estates should descend integrally or be divided among the nearest heirs, either in equal or unequal shares, what provision should be made for widows, and other points of the like nature." The really influential men among these larger Sardárs are very few, and family after family is chiefly noticeable for the frequency with which drink and debauchery have brought their victims to an early grave. In not a few cases it is an open secret that vicious lives have led to a failure of lawfully begotten heirs, and that extinction of the house, with the consequent lapse of the jágír to Government, have only been avoided through the extreme difficulty attending any investigation into the private affairs of the family—a difficulty which makes it almost impossible to ascertain the truth even where the facts obtain an open notoriety. Many of the families have however only one or two representatives, and it is a necessary though disagreeable part of the Deputy Commissioner's duties to watch the circumstances of the families closely.

The pattídári jágírdárs and zaildárs.

The origin of the minor fraternities known as pattídári jágírdárs is similar to that of the larger Sardárs. They are the lineal descendents of men who overran the country under the leadership of petty chiefs or who were summoned later from the Mánjha to assist these chiefs in holding their own. Villages had been seized by them or awarded to them for maintenance according to the general custom of 1760—1800, and when the existing position of all parties became crystallized by the transactions of 1809 to 1811, they were recognised as independent holders of the villages originally granted to them. It follows that the pattídárs also have been in most cases given the status of 1809, that is, whether the present

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The pattídári jágírdárs and zaildárs.

holders are represented by one or two sharers or by hundreds, all representatives within the patti have rights of inheritance as collaterals from sharers dying without issue, provided that they and the deceased sharers can trace common descent from an ancestor living in 1809. Even so many of the shares have died out, and the corresponding revenue has lapsed to Government, and it is in this way that shared villages have become so numerous all over Ambála. It may be said broadly that these men have no aims beyond living on their jágír where it is large enough, and starving on it where increasing numbers in the family have reduced each share to a miserable pittance. As a rule, they own no land and look down on a life of agriculture. The best of them are those who have returned to their native land and taken to regular employment. Those who remain for the most part either cannot or will not enter the service of Government, and their greatest pleasure lies in stirring up useless dissensions among the zamíndárs.

It is the case that all the original pattís have obtained the status of 1809, but as a matter of fact many of the groups now classed as pattídári jágírdárs are recorded with the status of later years. The explanation lies in the position of the third class known as zaildári jágírdárs. The zails are jágírs now held by representatives of men to whom the villages in question were awarded by large Sardárs, either before or after 1809, with less definite surrender of superior rights than in the case of the ordinary pattídárs. The theory, and to some extent the practice, was that the Sardárs could resume at will from their zaildárs, and whether this was correct or not the zaildárs themselves recognised their inferior position at the time of the earlier investigations and were accordingly entered as such. The practical difference between the zaildárs and pattídárs may therefore be stated by saying that when the whole or part of a zaildári jágír lapses on failure of heirs, the lapsed revenue goes not to Government but the major jágírdár concerned.

For reasons which need not now be followed up the status of zaildárs was fixed in 1854 on the basis of the year 1847, and in case of lapse of the major jágír concerned the outstanding zaildárs then become ordinary pattídars except that their status is still that of 1847 and not 1809. Further, when investigation was being carried out at the 1852 settlement it was found that many of the superior jágírs had lapsed without formal definition of the zaildárs' rights. The orders passed were that the zaildárs in such cases should derive their status from the date of year of lapse. The practice followed seems however to have been to allow the status of 1809 except in certain cases of recent lapse. It is these cases which (omitting minor complications) partly account for the appearance among the pattídári jágírs of certain pattís with the status of years other than 1809.

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The pattídári jágírdárs and zaildárs.

The total sum including commutation now distributed among the different classes of jágírdárs is as follows:—

Major jágírdárs	Rs. 2,97,159
Pattídári do.	„ 2,80,258
Zaildári do.	„ 16,598

Total jágír revenue and number of sharers.

The rate of commutation paid varies in particular cases, but is usually one anna or two annas per rupee of revenue. A full detail of each class, showing the number of families and sharers in each jágír, is given in an Appendix, as it is often convenient to be able to refer readily to the particulars of a jágír. The major jágírdárs usually hold their jágírs in not more than one or two shares. The pattídári jágír shares are much more numerous. The following table gives the figures by tahsíls:—

TAHSIL.	Total pattídári jágír revenue.	VILLAGES IN WHICH HELD.			TOTAL NUMBER OF		Number of distinct pattís.
		Whole.	Part.	Total.	Families.	Sharers.	
	Rs.						
Rúpar ...	33,348	16	31	47	148	405	8
Kharar ...	51,950	31	103	134	460	1,871	26
Ambála ...	96,922	48	103	151	213	814	21
Naráingarh ...	32,901	13	72	85	143	532	27
Jagádhri ..	65,137	85	162	247	202	871	29
Total ...	2,80,258	193	471	664	1,166	4,493	111

A family in this statement means the group of descendants from the common ancestor living in 1809 or any other year on the basis of which the jágír status is calculated. As long as any descendant remains, the heirless shares pass to the remaining members of this family and not to Government. In the majority of cases the prospects of ultimate lapse to Government are now remote, and the result is that the number of sharers increases and the value of the shares proportionately diminishes with each successive generation. The following table shows the families and sharers classified according to

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tal jágír revenue d number of arers.

the annual value of their shares as ascertained (A) in 1889, (B) in 1919 (less Pipli tahsíl) :—

Value of shares.		4 annas and under.	4 annas to Re. 1.	Re 1 to Rs. 5.	Rs. 5 to Rs. 10.	Rs. 10 to Rs. 25.	Rs. 25 to Rs. 50.	Rs. 50 to Rs. 100.	Rs. 100 to Rs. 500.	Over Rs. 500.	Total.
(A)	Families	32	65	127	72	217	221	323	503	111	1,671
	Shares...	148	241	746	703	1,289	965	685	501	96	5,374
(B)	Families	14	41	7	132	124	137	196	384	131	1,166
	Shares...	85	303	283	1,105	991	595	525	506	100	4,493

I append a short account of each of the principal jágírdár families, the order being that of the district list of *darbárís.* The early history of some of the principal families is given at adequate length in Massy's 'Chiefs and Families of Note' and in such cases I do not repeat the pedigree tables.

The Buria family.

(1) The Buria family ranks first in the district, and is entitled to that place in view of the large jágír income enjoyed. During the long minority of Sardár Jiwan Singh, C.I.E., born in 1844, the estate was carefully nursed, but the Sardár fell into bad hands shortly after obtaining the management of his affairs, and under their evil influence the fine property to which he succeeded was almost irretrievably ruined. The Sardár again became a Ward of Court on the ground of natural incapacity for managing his affairs, and the affairs of the family gradually improved under the Court of Wards. Mr. C. E. Gladstone, Deputy Commissioner (1891-94) took a great interest in the welfare of the leading families and made every effort to relieve them from indebtedness. He was specially successful in the case of Buria.

Sardár Jiwan Singh died in 1893. His grandson Sardár Lachhman Singh was only three years old then. The estate therefore continued to remain under the management of the Court of Wards. The young Sardár was educated in the Aitchison College, Lahore, and attained his majority in 1912, by which time the Court of Wards had cleared off the debts without alienating any portion of the estate. The Sardár has proved a capable manager of his affairs. He is an Honorary Magistrate with first class powers. His services during the Great War were conspicuous both in recruiting and in making liberal contributions to different war funds. He was created a Sardár Bahádur in 1914 and was given ten squares of land on the Jhelum Colony in 1917 and also a sword of honour for services in recruiting. He is a member of the Punjab Chiefs'

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The Buria family.

Association and of the Executive Committee of the Chiefs' College, Lahore, and Vice-President of the Managing Committee of the Khalsa College, Amritsar. He is a young chief of enlightened views and has raised his family status by contracting matrimonial alliances with ruling princes.

The Shahzádpur family.

(2) Sardár Jiwan Singh, C.S.I., of Shahzádpur, born in 1860, is the sole surviving representative of a Sikh family which rose to importance in the days of Guru Gobind Singh, and which is still recognised among the Sikhs by the title of Shahíd (martyr) in honour of the legendary exploits of a former head of the family in the course of his struggles with the Muhammadan Governors of the Eastern Punjab. The Sardár was married in 1884 to a sister of the Mahárája of Patiála. He holds large jágírs in the Naráingarh and Ambála tahsíls and smaller assignments in the Pípli tahsíl and Hissár and Ferozepore districts, and has made for himself a fine country seat at Shahzádpur, where he kept up a racing stable. Though not taking any very prominent part in the affairs of the district, the Sardár has done credit to the careful training which he received during a long minority under the Court of Wards, and he has so far managed his affairs with a success which is unfortunately the rare exception among the leading jagírdárs of Ambála. The headquarters of his jágír villages in Ambála tahsíl are at Kesri, where he owns a large, though somewhat dilapidated, fort. He also owns a large house in the Ambála Civil Lines, but resides the greater part of the year at Shahzádpur. The Shahzádpur property includes a considerable tract of jungle (Bír) with a little shooting. The Sardár has recently reduced his racing stud. He has two sons who are married to the daughter and sister, respectively, of the Rája of Bharatpur. The elder son, Tika Ram Singh, is a Major in the military service of the Patiála State. The younger son, Kaka Kartar Singh, lives at Shahzádpur. The Sardár was made a C. S. I. long ago and has been awarded a sword of honour for his recruiting services in the Great War. He is a genial member of society and a successful owner of race horses.

The Singhpuria Family.

- BUDH SINGH (*d.* 1816).
  - Bhopal Singh (*d.* 1850).
    - D
      - Partap Singh (*d.* 1903).
        - Shiv Saran Singh (*d.* 1908).
        - *Shiv Kirpal* Singh (*d.* 1918).
          - Surat Singh (*b.* 1895) (one son alive).
          - Judhbir Singh (*b.* 1886) (four sons alive).
      - Uttam Singh.
        - Sheo Narain Singh (*b.* 1887).
        - Raghbir Singh (*d.* 1915).
        - Har Indar Singh (*d.* 1918).
          - Rajindar Singh (*b.* 1909).
          - Jogindar Singh (*b.* 1902).
        - Dav Indar Singh (3 sons alive).
  - Dayal Singh (*d.* 1863).
    - Kehr Singh (*d.* 1885).
      - Randhir Singh (*d.* 1920).
        - Surat Singh (*b.* 1894).
        - Jogindar Singh (*b.* 1892). B
      - Shamsher Singh (*d.* 1910).
    - Kishen Singh (*d.* 1885).
      - Bhola Singh (*d.* 1919). C
    - Bishen Singh (*d.* 1829).
      - Harbans Singh (*d.* 1902).
        - Bhagwan Singh (*b.* 1902).
  - Gopal Singh (*d.* 1854).
    - Jai Singh A (*d.* 1877).
      - Autar Singh.
        - *Mt.* Kartar Kaur.
          - Umrao Singh (*b.* 1895).
        - *Mt.* Balwant Kaur.
          - Raghbir Singh (*d.* 1904).

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The Singhpuria family.

(3) The pedigree table given above includes the survivors of the main branch of the great Singhpuria family, which holds large jágírs in the Kharar and Rúpar tahsíls. There is a separate branch, known as the Bhareli family, mentioned as No. (6) later on, which has no right of collateral succession with the descendants of Budh Singh.

Sardár Budh Singh married three times and the jágír descends in the main family according to the custom of uterine inheritance (*chundáwánd*). Originally the jágír was divided into the six estates of Bela, Manauli, Bunga, Bharatgarh, Kandaula and Ghanauli. The Bela line became extinct in 1857, and that estate then merged in Manauli. The Bunga line became extinct in 1890, one-half of the jágír then lapsing to the Ghanauli Sardárs, one-third to the Kandaula representatives and one-sixth to the Bharatgarh branch. The heads of the remaining four lines at last settlement were as follows:—

(1) Sardár Autar Singh of Manauli.

(2) Sardárs Shamsher Singh and Randír Singh of Bharatgarh.

(3) Sardár Bhola Singh of Kandaula.

(4) Sardárs Utam Singh and Partab Singh of Ghanauli.

The whole of these Sardárs have rights of succession as descendants of Budh Singh, the possessor of 1809, and as there are a good many surviving representatives the prospect of ultimate lapse of the jágír to Government is remote, though it is probable enough that one or more of the different lines may become extinct. In "Chiefs and Families of Note" it is observed that during "the last half century the family has been unfortunately more distinguished for its vices than its virtues. None of its representatives have been men of mark. Few have even lived lives of ordinary respectability, and * * * * there is no better typical instance of the rapid degeneration of character among the leaders of the Cis-Sutlej Sikhs, where British protection has secured them in the enjoyment of large revenues, and left them without the necessity to work for their position, and without sufficiently strong inducement to uphold the honour of the family name."

A. Manauli.—It is unnecessary to follow out the fortunes of the family in great detail. Sardár Autar Singh of Manauli, who was the sole representative of the Manauli branch covering nearly half the total jágír of the family, was a minor under the Court of Wards ever since he was four years' old. He was a young man of weak constitution, and was afflicted with blindness, which proved incurable. He was married to a daughter of the late well-known Sardár Ajit Singh of Atari in the Amritsar District.

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The Singhpuria family.

He married a second wife from the Manshahia family of Patiála about two years before his death, which took place in 1896. He left a son Raghbir Singh from the first wife Sardárni Balwant Kaur. A son was born to the second wife, *Mussammat* Kartar Kaur, about two months after his death, but the legitimacy was not recognized by the district authorities. On the death of Raghbir Singh in 1904 the jágír lapsed to the reversioners. But Umrao Singh, the son from the second wife, succeeded in obtaining recognition as legitimate by a decree of the Chief Court passed on May 17th, 1909. As he was a minor the management of the Court of Wards continued. Umrao Singh has been educated in the Aitchison Chiefs' College, Lahore. He attained his majority in 1916, but the estate was not released on his own application as he felt incapable of managing it. It still continues in the Court of Wards. The Court has made large savings in cash for the ward besides purchasing 19 squares of land in the canal colony and lands and houses in Ambála. *Mussammat* Kartar Kaur died in 1919. *Mussammat* Balwant Kaur, the senior widow, is in good health. She has played a very important part in the fortunes of the family for the last thirty years. Umrao Singh has married twice into good families. A third wife of disreputable birth was forced on him by *Mussammat* Balwant Kaur who has been domineering over the weak-minded Sardár ever since his mother's death. The income of the estate has risen to Rs. 93,000 per annum, and has doubled in the last twenty years.

B. Bharatgarh.—Sardár Shamsher Singh died issueless in 1910. Sardár Randhir Singh rose to be an Honorary Magistrate and Civil Judge. He managed his property well, repaired the Bharatgarh fort and succeeded in clearing off his debts. He died in March 1920. His younger son, Surat Singh, has passed the Entrance Examination of the Punjab University.

C. Kandaula.—Bhola Singh died in 1919, leaving heavy debts. His jágír has lapsed half to Sardár Bhagwan Singh of Kandaula and the other half to the Bharatgarh family.

D. Ghanauli.—Uttam Singh's descendants are heavily in debt. Judhbir Singh, son of Shivkirpal Singh, is doing good work as Ghaggar Darogha, Neli Circle, Kharar tahsíl.

The last gazetteer omitted to notice a branch of this family descended from Dyal Singh. Bishen Singh was the eldest son of Dayal Singh and died in 1879 leavin one son, Harbans Singh, who died in 1902. His son, Bhagwan Singh, born in 1902, is a minor still and is studying in the Aitchison College, Lahore.

The Kotáha family.

(4) The Kotáha Sayyad family is one of the very few in the district which had attained a position of importance before the Sikh invasion of 1763, and which was strong enough to

The Kotáha family.

hold its own against the invaders. The property now consists of jágír revenue from a number of villages in the plains of tahsíl Naráingarh, *pargana* Kotáha, and from nearly the whole of the villages in the Morni hill iláka, with proprietary right in many of the jágír villages in the plains and extensive rights in the Morni jungles, commonly known as the Morni forest. The jágírdár, usually spoken of as the Mír of Kotáha, also enjoys a prepetual pension of Rs. 400 a year, granted in 1850, in return for the surrender of the right to levy transit duties within the limits of the Morni tract.

The original rulers of Morni, as far back as tradition reaches, were certain Rájpút *Thákurs*, who held it parcelled out into 14 small estates. Each of these estates was called a *bhoj*. The sub-division thus effected exists to the present day. The *bhoj* is still the unit of sub-division, and each still retains much the same boundaries which it had in the old Rájpút times. The *Thákurs* owed allegiance to the Rájás of Sirmúr, but at last appear to have asserted independence, whereupon the Sirmúr Rája called in the aid of some Rájpút adventurers from Hindustán. Kotáha was subdued, and made over by the Rája to Partab Chand, one of his Rájpút allies, to whom he had given his daughter in marriage. Partab Chand's family held Kotáha for 11 generations. The Náhan Rája then attempting to oust them, they procured help from Delhi. The leader sent to their relief was Hakím Kasim Khan. He expelled the Sirmúr Rája, but unsurped the power for himself. These events took place about the middle of the 17th century. Kasim Khan's descendants ruled Kotáha for about 100 years, but were at last ousted by the Sirmúr Rája, who once more obtained possession, and held it until the beginning of the present century. He then in turn was ousted by the Gurkhas, who held possession for nearly four years. Then followed the Gurkha Campaign of 1814-15, which placed the whole of Sirmúr at the disposal of the British Government. Kotáha was bestowed upon Mír Jafir Khan, who then represented the family of Kasim Khan, in consideration of his ancient title and certain services which he rendered during the war.

The following are the terms of the Sanad presented to the Mír on 26th October 1816 by General Ochterlony on behalf of the Governor-General, conferring the Morni tract upon the family:—

"WHEREAS by the Grace of God the whole body of the Gurkhás has been driven out of this country and all the places belonging to this district having been brought under the British power, the old places of the many ancient Rájas who had lost their rule and estates by the Gurkha tyranny have come by the generosity of this Government in consideration of the Rájás' priority and possessions under the head of gratuity (*bakhshish*). Therefore by the order of His

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Excellency the Governor-General of India, the taluka of Morni, including the fort and the villages appertaining thereto as detailed below and three (3) Sayer Chaukís and the income from fairs of the shrines of *Bhowáni* (goddess) in Tilokpur and Samlotha, besides the collections from the lands of Tilokpur situate in the low country (*des*), together with all description of rights or interests, outer and inner (*khárji* and *dákhilí*), which were in the hands of the Gurkha *karindahs* have been restored to and established in the name of Mír Muhammad Jafar Ali Khan Sahib of Kotáha in permanent tenure, generation after generation and issue after issue. The said Mír Sáhib ought to consider this document as a genuine Sanad and take possession of his villages, and taking care not to encroach upon the territories of others, he should heartily employ himself in settling down the people and awarding justice to all complainants, and return thanks for this bounty by zealously submitting to and obeying the orders of the British officers with great constancy.

"And whenever a disturbance may take rise, he should attend himself with his present forces for Government service, and should not disobey orders for procuring Begárís as is practical, from his iláka, such as may be required on the occasion, and that it is incumbent and proper upon himself to construct such roads within the precincts of the taluka of Morni for the passage of a cart, as may be considered requisite.

"Than the above-mentioned matters no further demand of *Peshkash* (present) or *nazrána* (offerings) will be made from him on the part of the British officers, at any time.

"The arrangement of the subjects in the said taluka will be that they shall consider the said Mír Sáhib as the permanent proprietor of the taluka, generation after generation, and shall omit nothing in paying the proper revenue, increasing the cultivation, showing submission and obedience and other manners becoming the capacity of ryots. In this matter they are severally enjoined."

(NOTE.—This is the extant translation of the Sanad which is commonly referred to by the Mír, and it is sufficiently accurate for purposes of reference. It is followed by a list of the *bhojes* and hamlets, which is not worth reproducing.)

Recent history of the Mír's family.

The recent history of the Mír's family is rather curious, and without dwelling unduly on his past troubles it is necessary to state the facts briefly so that the exact position of affairs may be understood. In the Mutiny the then Mír, Akbar Ali Khan, grandfather of the present jágírdár, fell under grave suspicion of giving assistance to bands of rebels passing through Naráingarh. It is probable that in the general confusion of the time the extent of his actual complicity was somewhat exaggerated. This at any rate was the

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Recent history of the Mír's family.

opinion strongly held by Mr. Melvill, and put forward by him shortly afterwards in a memorandum which is still in existence. The time was not however one for nice distinctions of right and wrong, and severe punishment was promptly ordered. The Mír's forts at Kotáha in the plains and Morni in the hills were destroyed, and his entire jágír in the hills and plains was reduced by two annas in the rupee, to be thenceforward levied as commutation dues from which he had been previously exempt under special orders of the Government of India. In 1864 the Mír unfortunately came again under the severe displeasure of the Government on a charge of conspiracy, and on an attempt to partially rebuild his fort at Kotáha without permission. He narrowly escaped resumption of his jágír, and was banished from the district, being forbidden to reside either at Morni or Kotáha, and his whole property in Naráingarh was brought under direct official management. It is satisfactory that on a further enquiry made in 1876 the Government was able to cancel the sentence of banishment and to sanction the restoration of his property. The orders were communicated in 1876, but as a fact the property was not finally restored till 1880. In the meanwhile Mír Bakar Ali Khan, who was not directly concerned in his grandfather's trouble, had settled in the Bulandshahr district of the North-West Provinces, and had there inherited a large zamíndári property in the Bulandshahr, Aligarh and Budáon districts. He elected to reside permanently in the Bulandshahr district, and was rewarded with the title of C. I. E. for his services there. In consideration of the special circumstances under which the Morni tract was acquired the jágír revenue of the iláka was exempted from commutation for military service under orders of 1850 and 1852. In 1858 these orders were revoked in consequence of Mír Akbar Khan's misbehaviour, and the usual commutation tax at two annas per rupee of revenue was levied until 1892, when the tax was again remitted. The exemption does not apply to the Mír's jágír villages in the plains of Naráingarh, which are held under the general terms covered by the proclamation of 1809 and subsequent orders in force for the Ambála district as a whole. Mír Bakir Ali died leaving two sons and was succeeded by the elder Mír Jafar Ali Khan, who is the existing jágírdár. Soon after his succession to the jágír he fell into the hands of evil councillors and contracted large debts. He would have lost the whole of his property in this district if the Court of Wards in the United Provinces had not interfered. It took the estate both here and at Pindráwal, Bulandshahr district, under its management. The income in Ambála has considerably increased. The debts are still large and will take a long time to clear off. The Ambála portion of the estate pays Rs. 23,000 annually towards the liquidation of the debt. The Mír's extravagance is still only limited by his inability to raise loans. His son Mír Akbar Ali Khan is a youth of promise.

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The Sohána and Manakmájra family.

(5) The Sohána family is another of what may be called the indigenous families of the district, having been firmly established before the Sikh invasion of 1763. The Sardár of Sohána holds an almost unique position among the principal Sardárs of the district as a real leader among the people, being himself a Baidwán Jat and the hereditary head of the prosperous tribe of Baidwán Jats who occupy the more important of his jágír villages.

The pedigree of the family is as follows:—

- RANJIT SINGH (*d.* 1821).
  - Jassa Singh (*d.* 1828).
    - Basawa Singh (*d.* 1864).
      - Narain Singh (*d.* 1911).
        - Raghbir Singh (*b.* 1900).
        - Jagmir Singh (*b.* 1891).
        - Tara Singh (*d.* 1910).
  - Bhup Singh (*d.* 1850).
    - Bhagwan Singh (*d.* 1896).
      - Brij Chand Singh (*d.* 1904).
        - Gurbakhsh Singh (*b.* 1902).
        - Dev Inder Singh (*b.* 1900).

The jágír is divided into two branches. Sardár Bhagwan Singh represented the senior line at Sohána, and Sardár Narain Singh the junior at Manakmájra. Sardár Bhagwan Singh was an excellent specimen of the better class of Sikh jágírdár. He lived an old fashioned life in his fort at Sohána, held powers as an Honorary Magistrate and Sub-Registrar, and used his powers on the whole with discretion and good effect. The Baidwáns are a strong, turbulent set of men, and is was fortunate that they had at their head a man who was capable of exercising much good influence in the country, and who really represented the people from whom he derived his income. He died in 1896 and his son Brij Chand Singh in 1904. The branch is now represented by Dev Indar Singh. He is acting as Assistant Manager of his own estate, which is under the Court of Wards. Gurbakhsh Singh has passed the Entrance Examination recently and is a promising youth.

The junior branch is represented now by Jogindar Singh, who is also a minor. He and his uncle Raghbir Singh are both studying in the Aitchison Chiefs' College, Lahore. Jagmir Singh is an Excise Sub-Inspector.

The Bhareli family.

(6) Sardár Bahadur Bhagwant Singh of Bhareli in the Kharar tahsíl represents a minor branch of the Singhpuria family which has been already mentioned. He holds a large jágír in a detached block of villages situated round Bhareli. The family has now no direct connection with the main Singhpuria branch, and there is no right of collateral succession between the two. The Sardár manages his affairs with a strong hand and does credit to the training he got as a ward. He is an Honorary Magistrate too at Bhareli. His eldest son Teja Singh has married an heiress of the Majítha family.

The Kharar and Maloa families.

(7) The present position of the Kharar and Maloa families is explained by the following abbreviated pedigree table:—

DYAL SINGH (*d.* 1808).

- Gurmukh Singh (*d.* 1852).
  - (Many descendants).
- Kishan Singh (*d.* 1809).
  - Diwan Singh (*b.* 1818).
  - Kiwan Singh (*d.* 1880).
    - Narain Singh (*b.* 1858).
    - Natha Singh (*b.* 1854).
    - Atar Singh (*b.* 1840).
  - Nagina Singh (*d.* 1857).
    - (Many descendants).
- Dharm Singh (*d.* 1811).
  - Charat Singh (*d.* 1828).
    - Ganda Singh (*d.* 1877).
      - Harnam Singh (*d.* 1920).
        - Harcharan Singh (*b.* 1886).

Sardár Harnam Singh, the present head of the family, holds the Kharar jágír of about Rs. 7,000 a year. The remaining descendants of Dyal Singh, some twenty in number, divide the Maloa jágír of about Rs. 4,200 in fractional shares, and hold other property in the Jullundur, Hoshiárpur and Ferozepore districts. Most of them live in those districts, but some few of the Sardárs reside at Maloa in the tahsíl Kharar. There is a long standing dispute in the family. The Maloa Sardárs claim the right of succession to the Kharar jágír as collaterals descended from Dyal Singh, who was alive in 1808, but the right has never been formally recognised, and in the event of the Kharar line becoming extinct it would probably be held that Dyal Singh could not be considered the possessor of 1809, and that the Kharar jágír would consequently lapse to Government. There is now no immediate probability of failure of heirs to Sardár Harnam Singh, and the question of succession may therefore never arise. It may however be noticed, in case the matter should ever require a decision, that a claim on the part of the Maloa Sardárs should be scrutinised very closely, and would probably be found untenable.

Sardár Harnam Singh is a quiet, well disposed gentleman living at Kharar. He is an Honorary Extra Assistant Commissioner.

There is not much to be said in favour of the Maloa Sardárs. Sardár Atar Singh of Maloa stood high in the district Darbár list though his actual jágír share in Ambála was under Rs. 400 a year. His son Sardár Bhagwan Singh is manager of the Garhi Kotáha Estate under the Court of Wards.

The Rámgarh family.

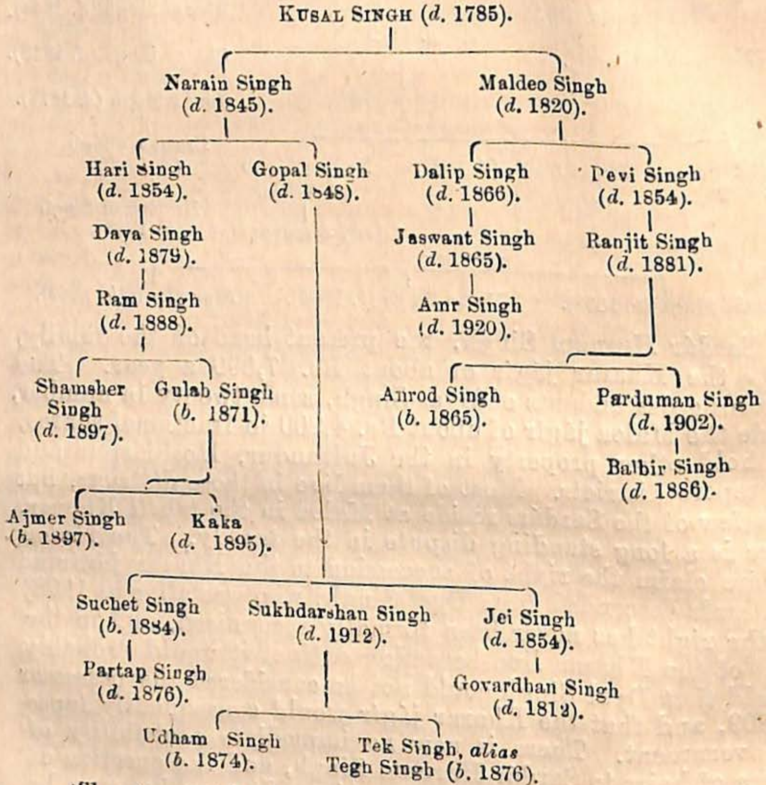
(8) Excluding villages held by the Mír of Kotáha nearly the whole remaining revenue of plains villages in the Kotáha *pargana* of tahsíl Naráingarh is assigned to a large family of Rájpút Sardárs having its headquarters at Rámgarh. This

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family also was established in the district before the Sikh invasion of 1763. It has no direct connection with the Rájpút villages of Naráingarh, and claims relationship with the higher caste Rájpúts of the Simla Hill States. The pedigree is as follows:—



The two main branches of the family, descended from Maldeo Singh and Narain Singh, are quite distinct, as Mián Kusal Singh died before 1809. The late head of the elder branch, Mián Parduman Singh, received rather over a-third of the total jágír. There are special orders about this family recognising the right of primogeniture. The younger brother, Sardár Anrod Singh, was entitled to maintenance only. The remaining jágír revenue was divided among the following Sardárs:—

(1) Amr Singh of Dhandarru.

(2) Govardhan Singh of Kishangarh.

(3) Sukhdarshan Singh and Suchet Singh of Khatauli.

(4) Shamsher Singh and Gulab Singh of Rámgarh.

Sardár Amr Singh's right to a share in the jágír was not usually recognised in the family, though the case was decided by Government in his favour when the dispute arose.

The Rámgarh family.

Sardár Govardhan Singh's jágír includes the revenue of Bharal in *Bhoj* Mator of the Morni iláka, the only part of the Morni tract of which the revenue is not enjoyed by the Mír of Kotáha or his sub-assignees.

Most of the Sardárs were respectable men, but Mián Parduman Singh alone took a prominent position in the country, exercising powers as an Honorary Magistrate and Sub-Registrar. The family holds itself aloof from the people of the district in virtue of its connection with ruling families in the Hill States. It is the only family of this class anywhere in Ambála.

Mián Anrod Singh, who is now the head of the family, is an Honorary Magistrate with 2nd class powers and is also a Sub-Registrar. He is an old fashioned gentleman of retired habits. The family still maintains its exclusiveness and prizes matrimonial connections with Hill States.

Ajmer Singh was a ward till 1918. Udham Singh is a Sub-Inspector of Excise in the Kángra District.

The other Provincial *darbárís* of the district are Sardár Bahadur Sardár Jwahir Singh of Mustafábád and Sardár Bahadur Sardár Shamsher Singh of Miánpur in tahsíl Rúpar. They hold considerable jágír, but there is little to notice about the family history. They are descended from the Cis-Sutlej invaders of 1763.

The only non-jágírdár on the list of Provincial *darbárís* is Rai Bahadur Rája Joti Parshad of Jagádhri. He owns considerable landed property in the Ambála and Saháranpur districts in both of which places he is Government treasurer as well.

Of the jágírdár families the Jharauli, Dyálgarh, Purkhali and Miánpur families were not formerly recognised among the 34 leading houses of the district. The distinction has long ceased to be anything but nominal, but they are for this reason classed as pattídári jágírdárs. The Purkhali jágír lapsed to Government.

The Miánpur jágír (No. 18) was originally a subordinate feudatory (*zail*) of the great Siálba estate which lapsed in 1866, and as such holds status from the year 1847 instead of 1809.

In addition to the above the list of major jágírdárs for the district (Statement A of the Appendix) comprises the relatively unimportant families of Saran in Jagádhri and Dhanaura, Labkari in Pípli, together with a detail of jágír shares held in Ambála by the Sardárs of Lodhrán in Ludhiána, and Arnauli Sidhowál in Karnál. Some notice is required lastly of the Bhabhat jágír in tahsíl Kharar. This jágír stands on a footing of its own, having been granted as a reward for mutiny services

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he Rámgarh amily.

to Rája Bahadur Singh of the Kuthár State in the Simla district, and is consequently exempt from commutation tax. The present holders are Sardárs Basant Singh and Govardhan Singh.

eading groups of attídári jágírdárs.

Many of the pattídári jágírdárs (Statement B of the Appendix) have large jágír incomes, but comparatively few hold a position of such importance in the district as to entitle them to mention among the leading families. The Patháns of Khizarábád in Jagádhri, the Rájpúts of Burail in Kharar and the Baidwán Jats of Bakarpur in the same tahsíl are the principal groups of jágírdárs whose connection with the country dates from the period before the Sikh conquest. The minor Sikh jágírdárs are counted by thousands, but as they are for the most part mere jágírdárs without proprietary rights in the land they have neither the means nor the inclination to take any prominent part in the affairs of the district.

Of the leading men other than jágírdárs there are very few, and it is often a matter of some difficulty even to find a duly qualified headman to fill the post of inámdár or zaildár. There are few large landholders, and such as there are have usually burdened their estate with a heavy load of debt, making it now impossible for them to take that position in the country to which they would otherwise be entitled by the previous history of their families.

Ráipur family.

(9) The Sardárs of Ráipur in Naráingarh represent a very ancient family of Rájpúts. The head of the family takes the title of Ráo and is recognised head of the Hindu Chauhán Rájpúts of Naráingarh. In former times it held a very strong position in the district, but many of the Ráipur villages were seized by the Sardár of Shahzádpur in or about 1763. The family still holds large mafi assignments (*lahnas*) or fractional shares in the jágír revenue of a number of villages in Naráingarh, in addition to the jágír of the Ráipur villages proper, and it also owns the whole village of Ráipur, but it has become heavily indebted in the endeavour to keep up appearances without the necessary means. The representatives of the family are Sardárs Baldeo Singh and Jaideo Singh, the custom of primogeniture has been adopted in the family and Baldeo Singh was declared heir to the jágír estate. He was born in 1875, and his cousin Jaideo Singh in 1873. The property is difficult to manage well as it is widely scattered and heavily encumbered. It was taken under the management of the Court of Wards during the minority of Baldeo Singh. He was released from the Court of Wards for a short time but once more encumbered the property by his extravagance and the estate was again taken under the management of the Court of Wards. The Ráo has ruined his health by his excesses. Both of his marriages were in the ruling families of hill Rájpúts. The indebtedness amounts to Rs. 46,500 and

Ráipur family.

the income to Rs. 19,000 per annum. His cousin Jaideo Singh quarrelled about maintenance and succeeded in getting two villages for himself. He sold off one of these villages and is trying to sell the other.

The Kotla Nihang family.

(10) The survivers of the Pathán family of Kotla Nihang in tahsíl Rúpar are connected as follow:—

BHIKAN KHAN (*d.* 1802).

Ghulam Mohi-ud-din Khan (*d.* 1856).	Balwant Khan (*d.* 1844).
Faiz Muhammad Khan (*d.* 1905).	Atar Muhammad Khan (*d.* 1885).
Yusaf Ali Khan, *alias* Mubarik Ali Khan (*b.* 1883).	Muhammad Alam Khan (*d.* 1907).
	Muhammad Ishaq Khan (*b.* 1867).

There are other descendants of Bhikan Khan living in Kotla Nihang, who do not share in the jágír through failure to trace legitimate descent. The family holds extensive proprietary rights in villages lying under the low hills of Rúpar. The jágír is now divided in the proportion roughly of two-thirds in the line of Muhammad Alam Khan and one-third in the line of Faiz Muhammad Khan, special orders having been laid down to regulate the succession after a prolonged dispute in 1872-73 (Punjab Government No. 318, dated 5th March 1873). The family was much divided against itself and was conspicuous mainly for its tendency to engage in useless litigation. It must formerly have been of some importance to be able to hold its own against powerful enemies in the Singhpuria and Rúpar Sardárs.

There is no love lost between the representatives of the two branches of the family, Muhammad Ishaq Khan and Yusaf Ali Khan. Both have improved their circumstances, the former by a grant of 8 squares from the Government and the latter by economy and wise management of his property. Muhammad Ishaq Khan was a member of the Bench of Honorary Magistrates at Rúpar for some time. The bench has now been abolished.

CHAPTER II.

ECONOMIC.

SECTION A.—AGRICULTURE, ARBORICULTURE AND LIVE STOCK.

CHAPTER II, A.

Agriculture, Arboriculture and Live Stock.

The system of husbandry

The district includes a great variety of soil, and agriculture is carried on under widely different conditions in different parts, but throughout the greater part of Ambála the regular two-year course of agriculture prevails, land lying fallow for a whole year and then being cultivated for two successive crops. The benefits of the long fallow are well understood, and it is only in the exceptional circumstances of irrigated lands, or of an unusually favourable rainfall, that the practice is departed from. There has been comparatively little change of system in the last forty years. The demands of the export trade have led to some increase in the area grown with wheat and cotton, the latter in the Kharar tahsíl especially, and the tendency of fixed cash assessments has been to encourage generally the more valuable crops, such as sugarcane, tobacco, poppy, vegetables and spices. All these however, require specially favourable conditions of soil and industry, and the area on which they can be grown is necessarily limited. The great mass of the people still depend on the staple grains and pulses, wheat and gram in the spring harvest and maize, rice, moth and másh in the autum, together with a large chari crop grown as fodder for their cattle. Almost the only agricultural implement which has been accepted by the people as an improvement on the traditional methods of their forefathers is the small iron roller sugar mill originally introduced from Behar about forty years ago. There was for a long time much opposition even to this, in spite of the ease with which it is worked as compared with the wooden mills (belna or kolhu) formerly in use. But it is universally accepted now.

The soils.

The soils most commonly recognised by the people are highly manured homestead lands (niai), loam (seoti), clay (dákar), very stiff clay used for rice cultivation only (dahr), flooded land (sailab) and sandy soil (ret or bhur). There are many other local terms indicating various degrees of fertility, but these represent the principal classes of land on which crops can be grown without irrigation. The land irrigated by wells is all alike called cháhi, whether irrigated from Persian wheels, the leather bag (charsa) or small hand lever wells (dhingli). Where the soil is much damaged by sand blown up from sand drifts or the beds of hill streams it is said to be *urár már* and where damaged by surface drainage or ravine cutting (as is very commonly the case in Ambála) the term used in *darrar*.

The small extent of irrigation in the district, whether from wells or streams, has been previously described. The only parts in which wells are extensively used over any considerable area are the uplands of the Rúpar tahsíl.

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Irrigation.

In the Rúpar Dhaia the wells are deep and expensive to work, involving much labour to both men and cattle, but the water-supply is good and the irrigation of great value, especially for the wheat and sugarcane crops. The charsa is used exclusively. Many of the wells have two runs and are worked with complete double sets of apparatus. Strong cattle are required, and have to be obtained from the great cattle raising country of Sirsa and Hissar. A good pair of well bullocks, fully grown, will cost at least Rs. 120 to Rs. 150, and being such valuable property they are very carefully looked after. It is a common practice for a number of villages to combine together to send down a party to the Hissar cattle fairs to buy up as many bullocks as are required, and they gratefully acknowledge the benefit it is to be able to do this without running the serious risk of thefts on the way back, which had to be encountered in former times.

Manure and rotation of crops.

The following description of the use of manure and the system of rotation of crops as practised in the district was furnished for the Famine Report of 1879 (page 256):—

"On land constantly manured the average weight of manure per acre is 300 maunds; on land occasionally manured 350 maunds per acre every fourth or sometimes every fifth year.

"Land cropped with wheat has generally lain fallow since the last rabi crop or on dry lands since the penultimate kharíf; it is ploughed very often, as many as eight times, and never less than five times. In October after ploughing, wheat land is 'closed,' as it were, with the *sohága, i.e.*, bushed and rolled and left till sowing time in November. For gram agriculturists are not nearly so particular; the land is not ploughed often, and hard rice land is used. Barley is cultivated like wheat. Wheat and barley land is often cropped with sugarcane and cotton afterwards, lying fallow after the rabi harvest in April till sowing time, which for cotton would be in *Asár* (June), or for sugarcane till the following March, in which case the land will have had a rest of nearly twelve months. After a gram crop the same land is generally cropped with rice, and in the same way gram may follow rice. Where sugarcane is grown, the land, as explained before lies fallow all through the kharíf; it is ploughed a number of times—more, even, than wheat land. In *báráni* land there is usually a two-harvest (*i.e.*, a whole year's) fallow before and after a cane crop. After ploughing in October the surface soil is closed up and smoothed across with the *sohága* for the entire cold weather, and in March the sugarcane is sown; after every successive shower of rain it is weeded and earthed up. Among kharíf crops, cotton land is ploughed in the cold weather, and it is sown in June. It does not particularly matter when the other kinds of kharíf crops, such as makki, jowár, bájra, are sown, and the land does not require much previous ploughing.

"As regards rests to unmanured lands, wheat land is commonly cropped with *chari* at once after a wheat crop and then lies fallow for a whole year, and rice land and sugarcane land also are generally left fallow afterwards, or during the cold weather season, though if there is an *early* crop of rice, owing to the favourable and seasonable rain, land cropped with rice is not unfrequently cultivated with gram;

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but, except on *khadar* land near hill streams, gram on rice land is a catch crop. The only particular difference in treatment of manured and unmanured and irrigated and unirrigated land is, that irrigated land which has been manured will be ploughed much oftener than unirrigated land which has not been manured, but there will not be any material difference in the rotation or succession of crops."

Manure and rotation of crops.

To add to this description it is only necessary to say that the ordinary peasant thoroughly understands the value of manure, especially for his irrigated lands. His difficulty is not so much that he will not use it, or dislikes the trouble, as that it simply is not to be had when once he has exhausted his slender share of the village heap. The one substance which lies at his door, and which caste prejudice forbids him to use, is bone dust. A familiar sight at every Railway station is the pile of bones collected for exportation. The only use to which bones are put in the villages is for the decoration of the *Chuhro's* pig-stye, a very frequent object all over the district, much to the scandal of the worthy Muhammadan to whom the village pig (*bad*) is a constant eyesore.

Important crops.

The conditions under which the important crops are grown in this district, the agricultural calendar followed and the implements used by the peasants are the same as in the neighbouring districts of Ludhiána and Karnál. The Ludhiána system is identical with that of the corresponding parts of the northern tahsíls of Ambála and the Karnál system with that of the south of the district. Since the cultivation of poppy has been stopped the rice is the only crop in the Ambála district which is less common in other districts of the Eastern Punjab.

Rice.

The rice grown in Ambála is of several kinds, both fine and common. Fine rice is planted out from a small plantation when the seedlings are a few inches high, while the commoner varieties are generally sown broadcast. The yield from fine rice is much the heavier of the two and the grain sells at least 20 per cent. dearer. The fine rice most generally grown is *ziri* or *chahora*. Irrigation is not usual in the case of *ziri*, and the crop is therefore liable to serious risks from a break in the rains, but when the rains are opportune the outturn is very large. *Chahora* is grown in the Neli circle of the Kharar tahsíl and in the Morni hills. The crop is irrigated by ducts from the Ghaggar or hill streams and is always highly remunerative, but the drawback in this case is that the tracts where it can be grown are very unhealthy and there is a difficulty in getting enough hands to cultivate properly. Altogether some 20,000 acres of fine rice are grown in the district as against 100,000 of common rice. The varieties of the latter are endless. Those most generally grown are *sati* (a coarse red rice) and *dholu*. The crop is never irrigated, and only does well about one year in four, when it gives good returns. In the other three years there is likely to be at least one in which the crop

fares more or less completely from drought or floods, and it is always a capricious crop even at the best of times. There are large areas of very stiff clay soil in the southern tahsíls which are hardly ever cultivated with anything but rice, but where the clay is not hopelessly stiff or choked with coarse grass the rice crop may be followed by gram.

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Rice.

Morni hill crops; ginger, &c.

Many crops are grown in the Morni hills which are not found elsewhere in the district. The commonest are the cereal *mandua* (eleusine corocana), the pulse kulthi (dolichos uniflorus) and the tuber *kachalu* (arum colocasia). By far the most valuable of the hill crops are the edible sugarcane (ponda), and the ginger (zingiber officinalis). Ginger is an expensive crop to grow, costing some Rs. 100 an acre for seed alone, but the gross produce is seldom worth less than Rs. 250 an acre and in a good year may fetch a much higher price. The crop requires high cultivation, and will probably be followed by rice in the next two years. It is grown in very small patches, as few families can afford the outlay or command the labour necessary for cultivation on a large scale.

Average yield of crops. Production and consumption of food grains.

The following table shows the average yield of the principal crops of the district as ascertained from a number of produce experiments carried out in the course of the revised settlement between 1883 and 1886. The yield is stated in sérs *pakka* per acre:—

CROP.	Tahsíl Ambála.	Tahsíl Kharar.	Tahsíl Rúpar.	Tahsíl Naráingarh.
Wheat	249	282	336	260
Gram	184	250	231	...
Mixtures of wheat, barley and gram	369	363	364	280
Fine rice	345	376	...	...
Coarse rice	290	...	333	350
Maize	371	476	470	398
Másh and mung	139	167	166	125

Area standard and yield.

The Government standard of area now in force in the district is a *kacha* bigha of 5/24ths of an acre or 1,008⅓ square yards. The zamíndárs themselves commonly use a somewhat smaller *kacha* bigha roughly equivalent to one-sixth of an acre. When stating the produce of their fields they always express it in terms of *kacha* maunds to the *kacha* bigha. The maund used by them contains about 16 sérs *pakka* and as the bigha they refer to is about one-sixth of an acre, and outturn of one maund

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Area standard and yield.

to the bigha is roughly equivalent to 100 sérs *pakka* (206 lbs.) to the acre. The estimates of yield given above are averages struck from experiments taken in all parts of the tahsíl and with every variety of soil and season. A very fine wheat crop such as that grown in parts of the Rúpar Bet will yield as much as 700 sérs, say 22 bushels to the acre. On the other hand, a large proportion of the area returned as under crop in the district is very poor, yielding perhaps 150 to 300 sérs to the acre. On a broad general average it would not be safe to estimate the outturn of wheat on the total area under crop in an average year at much above 250 to 300 sérs, or say 8 to 10 bushels, to the acre. The average consumption of food per head has been already noticed. It is believed to have been overestimated, but on the figures given a rough estimate of the total production, exports and imports was framed in 1878, and it was stated (page 151, Famine Report) that an annual import of some 2,985,500 maunds of grain was required to supplement the local production, consisting of rice from across the Jamna, and of wheat, maize, gram, and other pulses from the Punjab. The total population of the district is now nearly the same as when that estimate was made. The estimate was based on a population of 1,035,488 as against 1,033,427 by the census of 1891.

Causes of injury to crops.

If the crops are not carefully watched when ripening some considerable damage may be done by pigs and deer in the plains and monkeys in the hills. These larger animals are however at any time much less destructive than the caterpillars and insect blights which attack the growing crops, and the white-ants which infest the soil in many parts of the district, eating the roots and doing much injury to the rabi crops especially. Field rats only make their appearance occasionally. There was a perfect plague of them in 1883, a very dry year, and the damage done by them to the cotton crop was enormous. The rats climbed the plants just as the cotton was coming into season, destroying the cotton in the buds to get at the seed, and the fields were dotted over with little heaps of *débris*, but strangely enough there was hardly a sign of a return of the pest in later years. Of calamities other than those due to animal life the most to be feared are floods and hailstorms. Frost does little harm except to cotton. If timely rain has fallen in June the cotton will have been sown at the proper season and the picking will be over by the end of December or the first week in January, before excessive cold sets in. If however the rains are late and sowings cannot be effected till July the pickings go on through January and February, and the extreme cold will then do considerable harm to the crop. The crop is tolerably certain to be more or less of a failure unless sown by the 10th of July at latest, and every day's delay beyond that means serious loss in the outturn. Lightning is believed to have an injurious effect on crops coming into flower both in the spring and autumn harvests. Gram

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is said to be specially liable to this risk from the violent thunderstorms which are not uncommon in the early spring. The prudent farmer will insure himself from the risk by sowing a thin line of linseed round his gram fields, and the small blue flowers of the linseed may be confidently expected to protect the gram from injury much in the way that the necklace of blue glass beads hung round his pony's neck wards off the evil eye.

Khaki cotton experiment.

The cotton crop is of so much importance in the district that it is worth while giving a few figures showing the results of some experiments carried out with great care in 1887, with a view to ascertaining whether natural khaki coloured (nankin) cotton should be introduced as a new staple. Ten sérs of seed were sown in all, in two lots. Five sérs were sown on the 17th June in 2½ bighas, or 0·52 acres of irrigated land at Oind in Rúpar, and five on the 5th July in 4 bighas, or 0·83 acres, at Kuráli in Kharar on unirrigated but manured land. The Oind experiment yielded 182 sérs of cotton in 19 pickings between the 1st November and 4th February, and the Kuráli experiment 148 sérs in 23 pickings between the 13th November and 21st February, giving an outturn of 350 and 179 sérs, respectively, per acre for irrigated and unirrigated land. The very much heavier yield in the irrigated land was due not so much to irrigation after the crop was sown, as to the fact that the command of water enabled the experimenter to sow three weeks earlier in the one case than the other. The total produce of 330 sérs *pakka* yielded the following results by ginning:—

	Cotton.	*Seed.*
Actual, in sérs	78	252
Equivalent per acre, in sérs ...	58	188

At the harvest prices then current the value of the gross produce was Rs. 31 per acre (Rs. 19 for cotton and Rs. 12 for seed), from which would be deducted at ordinary rates Rs. 3 for cost of picking and Rs. 6 for ginning, in addition to the cost of cultivation. The cotton was a fine, strong plant with good fibre, and made up well as coarse cloth, but the net result of the experiments was to show that the staple would not be popular. Government decided that it could not take the place of dyed khaki cotton for army purposes, and the zamíndárs themselves preferred the ordinary cotton of the country, firstly, on account of the colour, secondly, because the nankin cotton took from 15 to 20 days longer to come to maturity, and, thirdly, because ordinary cotton yields on ginning about one-third cotton to two-third seeds, as against one-fourth cotton to three-fourths seed with the nankin variety. These objections were undoubtedly fatal, and further experiments were not attempted. More recently experiments have been tried with Nágpur, Egyptian and American cotton, the latter with good results as regards outturn.

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Table No. XVII shows the whole area of waste land which is under the management of the Forest Department. The following note on the forests of the district was kindly furnished by Mr. Down, of the Forest Department, in 1883 :—

Arboriculture and forests.

Kalesar Forest.

"This forest in the Ambála district, consisting of 11,829 acres, is situated on the right bank of the river Jamna near the heads of the Western Jamna Canal, and about 32 miles north of the Jagádhri Railway Station. It is bounded on the north and west by the territory of the Rája of Náhan, on the south by the territories of the Rája of Náhan and of the Sardár of Kalsia and village lands of Khizrábád and Lala Bansi Lal, and on the east by the lands of Kalesar. The Kalesar Government forest lies principally between two low ranges of Siwálik hills running west from the Jamna. The valley is about nine miles long and is narrow, being about 1¼ miles broad at the east end, and gradually decreasing towards the west. The forest in the valley is divided by a broad water-course called the 'Suk Ráu,' which carries off the drainage of both ranges into the Jamna.

"The growth in the valley is *sál* with a slight mixture of miscellaneous trees. The inward slopes, however, are ¾ miscellaneous and ¼ *sál barkli* (*Lagerstrœmia parviflora*) being very plentiful, though more so in the northern than the southern ranges. The outward slopes of both ranges are very precipitous. The Government forest also extends to the south of the southern range from the Jamna to the Chekan Ghât. The ground here, however, is composed of small low hills much intersected with water-courses, and the growth is poor. There is no bamboo in the valley, but the Burror and Nangal estates south of the southern range contain a large quantity, but of small size. *Babar* grass is plentiful all over the low hills. The principal trees at Kalesar are *sál*, *sein*, *sandan*, *barkli*, *ebony*, *dhaman*, *bahera*, *hurra*, *huldu*, *kachnár*, *bel*, *siris*, *khair*, *aunla*, &c., &c. The produce is at present insignificant. The soil is good in the valley as far as the Chekan Ghât, west of which it becomes inferior and mixed with reddish clay. Boulders exist for a great depth everywhere, even on the hills The soil south of the southern range is very inferior.

"Government rights are absolute; but the Pathán jágírdárs of Khizrábád hold seven shares of Rs. 65 each in the gross revenue. Water is very scarce, and during the hot months is only found in two or three places. The *sál* in the valley is protected by fire conservancy.

Jagádhri plantation (reserved).

"This plantation, consisting of a long narrow strip of 200 acres 3 roods and 10 poles, was commenced in 1868-69. It is composed entirely of *shísham*, and situated on the right bank of the Jamna about five miles from the Railway Station of Jagádhri. It extends from near and below the railway bridge over the Jamna for about two miles downstream. The soil is good *sailába*."

Morni Forest.

In 1888 a proposal was made to constitute a reserved forest in the Morni tract in the interests partly of Government and partly of the Mír of Kotáha. Government was interested in the scheme in view of the protection of the hill sides from denudation, while it was suggested that the Mír, as the principal right-holder in the Morni jungles, would benefit by reservation in a large increase to the value of the forest products. In the report on the scheme submitted in October 1888 it was noticed that the existing forest growth, which is very dense in the higher ranges, is composed of miscellaneous scrub intermixed in the upper portions with *chíl* (Pinus longifolia) and *chal* (Conœarpus latifolia). Lower down in the valleys

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the scrub is chiefly mingled with *sandan* (Ougeinia Dalbergioides), *siris* (Albizzia Stipulata), *sein* (Pentaptera Tomentosa), *pápri* (Ulmus integrifolia), *kachnár* (Bauhinia variegata), *khair* (Acacia catechu), *biul* (Grewia oppositifolia), *jingan* (Odina wodier), *aonea* (Phylanthus Emblica), *amaltás* (Cassia Fistula), *sohánjna* (Moringa Pterygosperma) and *bael* (Aegle marmelos). There are no compact forests of *chíl* but a fair number of these trees are found on the Morni range (east of Morni) and on the Nangal and Tipra Kothi ranges. In particular the trees are large and well grown in Bhoj Naggal below Tandok, while those on the Morni range are crooked and ill-formed, most probably in consequence of constant fires. Natural reproduction of *chíl* is excellent, and all that can be desired in places that have escaped fire. Low down in the valleys there are many fine *jáman* (Eugenia Jambolana), *mahwa* (Bassia Latifolia), *bahera* (Terminalia Bellerica), *tun* and *harrar* trees. Large numbers of the latter grow in the cultivated fields of Bhoj Naggal, and yield a fair revenue of which the zamíndárs have hitherto taken by far the larger share. Creepers are running rampant, and doing much harm, especially the *maljan* (Bauhinia Vahlii). The *sal* tree (Shorea Robusta) is found nowhere in these hills and it is exceedingly doubtful whether it could be introduced. The attempt was recently made to raise trees from seed obtained from Pilibhit. This was a complete failure, as was only to be expected, owing to the well-known difficulty in transporting *sál* seed from a long distance. Under any circumstances the limit of the *sál* tree is practically a few miles west of the Jamna. In the working plans of the Dehra Dun Forests it is prominently noticed that *sál* cannot be grown further to the west on account of the excessive heat and dryness of the Punjab portion of the Sub-Himalayan range.

As regards the benefits arising to Government from a strict reservation it appeared likely that if it should be found practicable to close the low hills absolutely both from fire and grazing, a very marked improvement would take place rapidly, leading eventually to diminution in the force of the hill streams. Rich lands in the plains would be protected from erosion, and Government would be saved heavy losses on account of land revenue remissions, and risk of damage to important lines of road and railway. Apparently this was the limit of the direct interest of Government in the scheme, and this interest applied to the lower hills only and not to the whole tract. Further good would be done indirectly by way of example in the event of any scheme however small being carried out successfully, but while the cost of trouble of reservation would fall on the Mír he would, in the low hills at least, realise but a small portion of the ultimate gain. The scrub jungle which would grow over these hills would be invaluable as a protective covering, but would not be in itself a source of much revenue. Extension of cultivation would have to be forbidden absolutely, while even a moderate interference with existing rights

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of free grazing would meet with determined opposition from the people on whom the Mír depends for his revenue. Under these circumstances it seemed doubtful whether the Mír should be encouraged to undertake the closure of the low hills as a source of gain to himself. The case was altered if Government was willing to undertake the whole or part of the expense on its own account, but if Government was prepared to take direct action at all, it might do so more profitably in other parts of the range, where there has been greater denudation.

As regards the higher ranges of Morni and Tipra Government was not directly interested in the reservation scheme, except in so far as it would afford some guarantee against wasteful management in the event of the tract passing into inefficient hands. For protective purposes nothing could be better than the existing growth of dense scrub jungle covering nearly all the higher spurs. A careful examination of these hills showed that there is practically no erosion. There are occasional landslips, but even these are obviously due to natural defects in the hill conformation and not to the undermining action of extensive torrents. The entire absence of drift wood along the beds of the streams within the hills, the moderate dimensions of their channels, the permanence of the terraced cultivation on even the steepest slopes, and the general depth and excellence of the soil are all alike evidence that no more effectual measures are required with a view to check the rush and volume of flood water. No clear instance of extensive damage was detected which could be directly traced to insufficient afforestation in these higher ranges. The volume of water carried down from these high hills must necessarily be large but would not be appreciably lessened by stricter measures of protection than those already in force. It was noticed in every direction that it was not until the streams passed within the low ranges of the outer hills that they assumed the character of sand torrents causing so much destruction in the plains. The explanation seemed to be that the injury is due much more to the geological structure of these low hills than to the actual amount of flood water brought down to them from above.

The conclusion arrived at was that no large outlay on the forest would bring in any adequate return. The country is so rugged, and the scrub growth so dense that the cost of planting operations would be prohibitive. This conclusion was accepted after some discussion and Government eventually abandoned the reservation scheme in July 1890. The suggestions made for the improvement of the property, which could be carried out by the Mír independently of procedure under the Forest Act, noticed the advisability of systematic creeper cutting; of encouraging the more extensive growth of the *harrar* tree (Terminalia chebula) for the sake of Myrobalan fruit; of bamboo planting; of protection from fires by the appointment of fire guards, and by stopping the practice of firing the trunks

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of *chíl* trees to extract the resin; and, lastly, of opening out the property by cutting small paths to improve communications. The following is a list of the more important trees growing in the Morni jungles:—

Used for building purposes and agricultural implements.

Khair—Acacia catechu.
Chal—Conocarpus latifolia.
Sein—Pentaptera Tomentosa.
Shisham—Dalbergia Sissoo.
Sandan—Ougeinia Dalbergioides.
Tun—Cedrela Toona.

Used for building purposes.

Chil—Pinus longifolia.
Jáman—Eugenia Jambolana.
Mahwa—Bassia latifolia
Pipal—Ficus Religiosa.
Pápri—Ulmus Integrifolia.
Pádul—Stereospermum Suaveolens.
Pula—Kydia Calycina.
Kakkar—Pistachia Integerrina.

Used for building purposes and also lopped for fodder.

Bor—Ficus Bengalensis.
Bahera—Terminalia Bellerica.
Ber—Zizyphus Jujuba.
Dhaek—Butea Frondosa.
Siris—Albizzia Sipulata.
Birl—Grewia oppositifolia.
Jigan—Odina Wodier.

Lopped for fodder, but not used as timber.

Kachnár—Bauhinia Variegata.
Kendu—Diosperos Mautana.
Keim—Stephegyne Parvifolia.
Dhamin—Grewia Tiliaefolia.
Lasora—Cordia myxa.
Karaunda—Carissa Diffusa.
Maljan—Bauhinia Vahlii.
Málkangni—Celastrus Senegalensis.

Miscellaneous trees.

Harrar—Terminalia Chebula.
Aonla—Phylanthus Emblica.
Basl—Aegle Marmelos.
Chilla—Cæsaria Tomentosa.
Keint—Pyrus Variolosa.
Sohánjna—Moringa Pterygosperma.
Simbal—Bombax Malabaricum.
Amaltás—Cassia Fistula.
Kamola—Mallotus Philippinensis.
Tezbal—Xanthoxylum Hostile.
Harsinghar—Nyctanthes Arbortristic.
Dhai—Woodfordia Floribunda.

The Hon'ble Mr. P. J. Fagan, Financial Commissioner, toured through the Rúpar sub-division in October 1916, and recorded a note on the Siwálik afforestation operations. Though a period of only two years had elapsed since restrictions under section 4 of the Chos Act had been enforced, Mr. Fagan was confident that there had been much improvement, and that the results were decidedly encouraging. There was of course no soil improvement as yet in the direction of the formation of vegetable mould, but a beginning had been made, and the results clearly indicated that operations under the Chos Act should be prosecuted diligently and developed. In the plains nothing of any importance had been done to reclaim cho-beds, but there would be plenty of scope for action as the area in which reclamation can and should be undertaken is extensive. He noted as follows:—

"As regards present proposals, it is essential that Mr. Holland's scheme for the Rúpar sub-division should be completed. This involves the issue of the notification under section 5 of the Chos Act as originally contemplated, the payment of compensation and the prohibition of camel grazing throughout the section 4 area as has already been done in Hoshiárpur.

CHAPTER II, A.

Agriculture, Arboriculture and Live Stock.

Morni Forest.

The section 5 area should be completely closed to all rights with the possible exception of the annual cutting of grass after the seeds have fallen, and the cultivated land in the cho-beds inside the section 5 area should be taken up. Half measures only give rise to trouble and friction later on. As a corollary to these measures, the co-operation of the Patiála and Nálágarh States will be necessary along the Siwálik ridge. Then also operations should be commenced in and along the cho-beds in the plains. It is advisable to begin with something quite definite, and the Settlement Officer informs me that there are bare sand dunes within the village boundaries of Sahaoran and Chaparcheri, while the area to the south of Kharar town contains bad patches of sand and alkali. I propose to have these planted in the rains of 1919."

Nagli Khol preservation scheme.

Reclamation and conservation measures are just as urgently required in the plains and lower hills of the Naráingarh and Jagádhri tahsíls, and in the plains of the Ambála tahsíl, perhaps the need is even greater because of the feckles character of the people. The state of things is about as bad as it can be, and is briefly described in the new assessment reports. The Tángri Nadi is about the most unstable and destructive cho in the district, and has its catchment area in the Morni hills which are in the jágír of the Mír of Kotáha, Naráingarh tahsíl. The Mír's estate is now under the administration of the Court of Wards. The lower slopes of the Morni hills are in the last stages of denudation, and the eradication of plant growth has been followed in places by extensive landslips which have laid bare the solid rock underneath. There was a proposal at last settlement to make the Morni tract a reserved jungle, but it unfortunately fell through. Most of the lower hills in the British territory between the Ghaggar and the Jamna are in much the same condition, and provide a sorry contrast with the reserved forests of the Kalsia and Náhan States. I may take the specific case of the Nagli Khol in the Jagádhri tahsíl; the torrent emerging from it is the Boli Nadi which is trained across the Western Jamna Canal at Dádúpur. A quarter of a century ago Mr. R. J. Pinder, Deputy Conservator of Forests, described the very bad state of the Nagli Khol, and vigorously advocated the adoption of protective measures, but nothing has been done.

A special feature of an extensive tract in the Naráingarh tahsíl is the prevalence of ravine-cutting, locally known as darrar. Heavy rain falling on slopes washes away the surface soil and leaves an absolutely barren expanse of gravel and clay. The numerous tiny streams unite to form large ones which eat their way into the surface and produce a wilderness of steep dikes and ravines. An effective remedy would be the construction of small stone walls across the shallow water-courses, which would hold up the silt while allowing the water to percolate through. In this way the ravines would gradually fill

themselves up, and the loss of fertile silt would be prevented. This plan would not be successful unless carried out systematically on a large scale, and the people are too feeble to start it themselves. The usual grass planting is of course indicated along the torrent beds and on the sand hills throughout the three southern tahsíls.

The Siwáliks afforestation scheme.

I have already touched on the inadequacy of the supervision in the Rúpar and Kharar Siwáliks. Adequate supervision is a fundamental condition of success, and I earnestly advocate that proper arrangements be made from this point of view. Probably one forester and six forest guards are a sufficient subordinate staff for the Rúpar sub-division Siwáliks, but it is essential that they should be properly supervised, and there is ample work for a wholetime official of the standing of a Naib-Tahsíldár. Kharar town is in a central position and is a suitable headquarters. The Naib-Tahsíldár's first duty would be the preparation of the compensation statement under section 5 of the Chos Act. He would be placed in charge of the conservation and reclamation operations in both hills and plains, including sowing and planting, and his efforts would be controlled and directed by occasional inspections on the part of an expert from the Forest Department. He would be required to tour twenty-five days in the month, and would submit a monthly diary to the Deputy Commissioner through the Sub-Divisional Officer, Rúpar. Similarly operation in the three southern tahsíls would be placed under a Naib-Tahsíldár with headquarters at Naráingarh say.

Orders are solicited on the following matters:—

(1) The completion of the original project for the conservation and reboisement of the Rúpar and Kharar Siwáliks, and as a corollary the appointment of a suitable wholetime official to be in charge of the operations both in the hills and in the plains of the Rúpar sub-division.

(2) The securing from the Patiála and Nalágarh States of suitable co-operation in those parts of the Siwáliks belonging to them.

(3) The commencement of similar operations in the hills and plains of the Naráingarh, Jagádhri and Ambála tahsíls. The deputation of an officer from the Forest Department would be necessary for one cold weather in order to prepare the preliminary report. Useful documents would be the joint report, dated October 1888, of Messrs. Douie and Kensington on the proposals for forest reservation in the Morni Hill Tract and Mr. Pinder's report on the Nagli Khol. It would be as well for him to make a careful examination of the conditions prevailing in the large darrar areas in the plains portion of the Naráingarh tahsíl.

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The Siwáliks afforestation scheme.

The progressively increasing destruction of fertile land by the hill torrents or chos is primarily due to the denudation of the catchment areas, and the circumstances under which that reckless removal of trees and undergrowth was allowed to take place are described in paragraphs 726 to 730 of the Land Administration Manual. To an observer at Kasauli the contrast presented by the utterly desolate British Siwáliks of the Rúpar and Kharar tahsíls as compared with the green portions of the same range which are reserved by the Patiála State is a striking object lesson. At the 1887 Settlement Mr. (now Sir A.) Kensington took a very gloomy view of the rapidly augmenting damage done by the chos, and by the wind blown sand along their banks, but was unable to indicate any remedy. The matter was taken up with characteristic energy by Mr. C. E. Gladstone, Deputy Commissioner (1890-93), who taught the zamíndárs to combat the mischief by planting thatching grass (*kharkana bind pula*) along the sides of the torrents, and an astonishing degree of improvement was obtained in the Rúpar sub-division. The measures were not so successful in the three southern tahsíls where the people are singularly feeble and apathetic. Very little, if anything, has been done on these lines since Mr. Gladstone's time, and of course the *fons et origo* of the evil remained untouched. In the year 1911 Mr. L. B. Holland, Assistant Conservator of Forests, was deputed to conduct an enquiry into the condition of the Ambála Siwáliks between the Ghaggar and the Sutlej, and his printed report was submitted to Government under cover of Forest Conservator's endorsement No. 1458, dated 7th June 1912. The remedial measures suggested by Mr. Holland were much the same as those undertaken in the case of Hoshiárpur chos, namely, (1) the prohibition of browsing; (2) the complete closure of a belt of 1½ to 2 miles wide along and on both sides of the crest of the Siwáliks; (3) the opening and closing the cattle grazing for two years at a time of alternate blocks below the said belt. The Conservator observed that deterioration had gone so far that he doubted of the possibility of any progress unless nature were assisted, and he suggested for the closed belt the system of sowing in contour trenches which had proved successful in the Pabbi hills of the Gujrát district. Those familiar with the tract will thoroughly agree with this opinion. All vegetable mould has been washed away from the slopes of the hills and only survives in pockets and on the rarely occurring flat terraces; the slopes themselves are at present as barren as the mountains of the moon. The good soil which was washed down by the torrents used to benefit the plains to some extent, but the chos now carry nothing but vast quantities of sand and gravel, and have become an unmitigated source of damage and destruction. The sudden and violent character of the floods is a sure indication of the complete denudation of the catchment areas, and the amount of damage done is obscured by the partial and inequitable use of the dialluvion rules. It is plain that the most

energetic measures are necessary to produce any real improvement within a reasonable period of time.

The Siwáliks afforestation scheme.

Mr. Holland was placed in charge of the operations throughout the length of the Siwálik range in Hoshiárpur and the Rúpar sub-division of the Ambála district, and was directed to assist the Deputy Commissioner of Ambála and the Sub-Divisional Officer, Rúpar, in demarcating areas and in framing the necessary notifications under the Chos Act. The restrictional measures advocated by him are described in a memorandum to the Deputy Commissioner, Ambála, dated 24th July 1914. Briefly he proposed to divide the hills into two tracts only, A and B say, A comprising the whole of the upper slopes and B the lower slopes. Tract A was to be totally closed under section 5 of the Chos Act, and partial prohibition was to be applied to tract B under section 4 of the Act. Mr. Holland was opposed to rotational closure. Meanwhile, on the 29th May 1914, Government sanction had been accorded to the entertainment of one forester and six forest guards in the Ambála Siwáliks for a period of five years only. The entire areas A and B were closed under section 4 of the Chos Act by virtue of Punjab Government notification No. 458, dated 25th September 1914, and Mr. Holland proceeded to demarcate the inner area A to which section 5 of the Act was to be applied—*see* Printed Proceedings, Forest Department, February 1915, Nos. 52, 55 and 56. Government refused to pass orders on the proposal under section 5 of the Chos Act until further information was given and a rough compensation estimate made.

An estimate of the cost of the measures towards the reboisement of the Rúpar sub-division Siwáliks is contained in letter No. 330, dated the 4th August 1915, from the Sub-Divisional Officer, Rúpar, to the Deputy Commissioner, Ambála, and was framed on the lines already adopted some years previously by Mr. P. J. Fagan in the Hoshiárpur district. The sums as estimated were :—

	Rs.
Cost of the operations under section 4 of the Chos Act ...	80,372
Cost of the proposed measures under section 5 of the Chos Act ...	1,27,757

Measures under section 4 of the Act had already been undertaken, and some twenty thousand sheep and goats had been expelled, but action under section 5 was postponed indefinitely owing to the financial stringency—letter No. 11-Forests, dated the 7th January 1916, from the Revenue Secretary to Government, to the Junior Secretary to the Financial Commissioners. The actual cost of the section 4 operations

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was Rs. 82,508. In April 1916 Mr. Holland was transferred. It was pointed out at the time that it would be necessary later on to replace Mr. Holland by another officer when financial conditions made it possible to take further measures for the afforestation of the Siwáliks—letter No. 140-Forests, dated 5th April 1916, from the Revenue Secretary to Government, to the Conservator of Forests. The primary reason for the transfer of Mr. Holland was the closing down of any really effective operations owing to the lack of funds. Since that time the Ambála Siwáliks have been nominally under the superintendence of the Katardhar Tahsíldár at Hoshiárpur, but it is quite impracticable for one man to supervise one hundred and ten miles of Siwáliks especially as Rúpar and Kharar are so highly inaccessible from Hoshiárpur. In reality the restricted area in the Rúpar and Kharar Siwáliks has been at the mercy for the last two years of the forester and his six forest guards.

Agricultural implements and appliances.

The stock necessary for the cultivation of a small holding, say one of 10 acres, is, with the exception of the oxen, covered by a few rupees; a pair of ordinary plough bullocks may be bought for from Rs. 50 to Rs. 100, and the other implements would not cost more than Rs. 10. For well-land an additional expenditure of perhaps Rs. 220 is required for two pairs of bullocks and the well-fittings. More expensive bullocks are required to work the deep wells of the Rúpar Dhaia. Villages seldom have any large grazing areas. The cattle depend on stall feeding, and wherever the soil is good the people find it pay better to grow fodder crops than to leave the land waste. The price of cattle has increased largely since 1860-61 in common with the general rise in the value of agricultural produce due to the opening out of the country by railway communications. The people are apt to complain of the increased cost of cattle, but their losses in this direction are much more than compensated for by the profits realised by the higher prices obtained for their crops and farm products. There is no evidence of disproportionate rise in the price of cattle, and as far as it goes the rise indicates a general growth of prosperity in the country rather than a diminition in the resources of the agriculturist. The breed of cattle is open to improvement, but the quality of plough bullocks used depends largely on the work required of them. It is useless to attempt farming in heavy clay soils, or where deep irrigation wells are worked, unless with strong bullocks costing Rs. 60 to Rs. 100 a pair. On the other hand, it is bad farming for a man with a five-acre holding of light alluvial soil to use such expensive animals, when half the price would be sufficient for the work required of them. The zamíndárs are quite alive to the advantages of the stronger breeds, and buy them up freely when really required, but for ordinary purposes the weaker home-bred cattle answer better than those imported because they have been accustomed to stall-feeding all their lives, and do not feel the change when suddenly cut off from the grazing in the

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open to which the finer cattle of the jungle tracts are accustomed. In common with most districts of the Eastern Punjāb there is a strong prejudice in Ambála against the use of male buffaloes for ploughing or other farm work. It is tolerably certain that this prejudice will give way as soon as the people really feel the question of cattle supply to be a difficulty.

Horse and cattle breeding.

The District Board maintains six horse stallions and five donkey stallions. The former are replaced by the District Board and the latter by Government. They supply 1,600 mares. No fee is charged for the service of these stallions. There are some sixty Hissar bulls in the district. The District Board obtains ten bulls yearly and issues these to the villages who apply, preference being given to those who contribute a portion of their price. Beside these Hissar bulls supplied by the District Board, there are some 200 *Pun* bulls (dedicated bulls), mostly unsuitable, working in the district.

Sheep breeding is being tried in the district. The District Board pays for the railway expenses of the sheep imported. Some rams and ewes have recently been obtained from Hissar on the application of the people.

There are five veterinary dispensaries, *i.e.*, one at the headquarters of each tahsíl. The Veterinary Assistants in charge of the dispensaries are Government servants but the remaining staff of the dispensaries is paid by the District Board. An itinerating Veterinary Assistant is also attached to the district with headquarters at Barara. Fees according to the scale prescribed by the Director of Agriculture (Agriculture circular No. 5) is charged from income-tax payers for the treatment of animals at the veterinary dispensaries.

The District Board holds a horse show at Ambála City each year, in which some Rs. 600 are allotted in prizes. Grass and wooden pegs are supplied free of charge for the animals attending the horse show. A fee of two pice in the rupee is charged on the price of animals sold at the show, but generally there are not many sales except on occasions when horses are required by Government. The horse show costs the District Board over Rs. 2,000. A cattle fair is held yearly at Morinda, in the Rúpar sub-division, 16 miles from the Sirhind Railway Station. Over 4,000 animals, mostly buffaloes, attend. A fee of one pice in the rupee is charged on the price of animals sold at the fair. This yields an income of nearly Rs. 3,000 to the District Board. The District Board has recently decided to start cattle fairs in other tahsíls also. Sale of cattle for slaughter is prohibited at these fairs.

Other domestic animals.

Large quantities of pigs and poultry are kept in the district by Chuhras. The pigs are filthy feeders, but the flesh is in great demand among the lower classes. There is a large demand for poultry in the neighbouring hill stations. All

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through the summer months a string of banghiwalás may be seen carrying fowls up to the hills in baskets. The prices obtained there make the keep of poultry highly remunerative in Ambála.

SECTION B.—RENTS, TENANTS AND WAGES.

Rents.

The areas on which true cash rents are paid are small, and the cultivating holders, whether proprietors or occupancy tenants, usually keep the best lands in their own hands. Where competition cash rents prevail the rates vary largely according to the quality of the soil. From Rs. 20 to Rs. 50 an acre a year may be paid for rich market garden lands lying close to towns or large villages where there are facilities for heavy manuring. These exceptional rents may, however, be left out of account. They are paid on very small plots and by cultivators of a special class, and do not represent the real letting value of land under normal conditions. Elsewhere cash rents are paid either in a lump sum for entire holdings, or at bigha rates of from Re. 1-5-6 to Rs. 2-6-1 per bigha equivalent to about Rs. 6-12-0 to Rs. 12-1-5 an acre on unirrigated land, and roughly at double these rates where irrigation is practicable. Grain rents run from a-third or a-fourth of the gross produce in poorer lands to one-half in the richer. Speaking generally one-half is the common rate in the prosperous and densely populated tahsíls Kharar and Rúpar, and two-fifths elsewhere. In the richer parts of the tahsíls mentioned it is not uncommon to find tenants paying the very high rent of one-half produce in grain with an addition in cash of half the Government demand for revenue and cesses.

The occupancy tenants of Ambála are an important class, holding about 72,500 acres or nearly 8 per cent. of the cultivated area, and including a number of small communities of industrious peasants of the Araín, Saini or Máli class located in large Rájpút villages, where they manage to make a living, in spite of very small holdings, on land which the proprietors themselves are unable to turn to good account. Where there are only a few occupancy tenants in a village they will generally be found to be of the same caste as the proprietors, and descendants of men who were associated with them by ties of blood or marriage, or else to belong to the menial and artisan classes. In the former case there is a little real distinction between the proprietors and tenants. The tenants may and commonly do own land as proprietors in the same or neighbouring villages in addition to what they hold in tenant right. At the regular settlement of 1847-53 twelve years' previous uninterrupted possession was generally considered sufficient to establish a claim to occupancy right, and the rent for tenants of this class was usually fixed in terms of the revenue and cesses without

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Rents.

addition for proprietary dues. Where the tenants belong to the menial or artisan classes the holding is ordinarily very small, representing a few bighas made over to them as an inducement to remain in the village. In such cases also the rent fixed at regular settlement included either no málikána or only a very trifling sum.

There remains the third and much the most important class where the tenants are men wholly different by caste, habits and position from the proprietary body, belonging usually to the industrious castes already referred to. They were commonly established in the village within the last century or so, and occupy lands from which the original proprietors were forcibly dispossessed by the Sikh Chiefs during the period of semi-independent jurisdiction. Throughout this period the Sikhs collected their revenue in kind, and one of their principal means of increasing the revenue was by encouraging families of more industrious cultivators to settle in the village. Originally few in numbers these small communities continued to grow and flourish at the expense of the proprietors, and as a rule they eagerly fastened on the rich homestead lands specially suited to their market garden style of cultivation. During the Sikh rule the tenants were tolerated by the proprietors without active resistance, and in most cases the proprietors were probably only too glad to be relieved of responsibility for cultivating, and to get a trifling recognition of their proprietary right in the shape of a sér or two in the maund from the produce. The situation changed altogether on the introduction of the regular settlement. The proprietors then did all they could to recover land from the tenants, and the latter in their turn all they could to be given the status of proprietors instead of occupancy tenants. In village after village the dispute was fought through the Courts with much bad feeling on both sides and the feeling still exists in places. The decision at regular settlement was generally in favour of the proprietors as regards rights, but in consideration of the fact that the tenants had borne their full, or more than their full, share of responsibility for the high revenue levied by the Sikhs or taken by Government at the summary settlements, their rent was generally fixed in cash in terms of the revenue with an addition of not more than one or two annas in the rupee as málikána.

Tenancy legislation of 1868 and 1887.

The earlier tenancy legislation of 1868 did not immediately affect the tenants in Ambála as the rents fixed at the 1852 settlement remained in force till revision of assessment, but Act XVI of 1887 brought a great change in the position of affairs. Out of the total 72,500 acres then cultivated with occupancy right little over 20,000 acres paid rents in kind. From 9,000 to 10,000 acres, mostly in the northern tahsíls, paid Government dues only, without málikána, and the remaining 43,000 acres paid cash rents with an addition of what was intended at regular settlement to be usually 6¼ to 12½ per cent., though subsequent changes and errors in village accounts had

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frequently made the málikána actually taken almost nominal. Comparatively few of this latter class could establish a right to privileged status under the terms of the Acts of 1868 or 1887, and they therefore became liable to enhancement of rent up to 75 per cent. of the revenue in addition to Government dues. The rents were revised by the Settlement Officers in 1888 and 1889, and the difficulty was got over by allowing a rate of enhancement much below the maximum contemplated by the Act of 1887, giving málikána generally at two annas, four annas, or five annas four pie per rupee of revenue, representing 12½, 25 and 33 per cent., respectively.

Agricultural labourers.

The subject of the employment of field labour other than that of the proprietors or tenants themselves is thus noticed in answers furnished by the District Officer and inserted in the Famine Report of 1879 (pages 713-14):—

"In this district there are few well-to-do agriculturists, hence they never employ any permanent hired field labourers. It is only for weeding the kharíf crops of cotton and makki, and at the rabi for the sugarcane, tobacco and poppy crops, that hired daily labourers are entertained for two or three days at the most. The rates of wages vary according to the amount of work the labourer is able to perform; the daily labour wages range from two annas to four annas. At reaping time hired labourers are also required, but they are not paid in money; they receive as wages a load or bundle of the crop they have cut, and which perhaps may yield four or five sérs of grain. There is no special class employed in field labour, but generally *chamárs* of the village or other indigent persons who have no particular means of livelihood. This kind of employment at the most never extends longer than one month at a time. At other times, when not engaged in field labour, these men work in the town as coolies, or perhaps work in leather or weave. About 10 per cent. of the whole population of the district may be assumed to work at times at field labour. The condition of this class (field labourers) is no doubt very inferior to that of even the very poorest self-cultivating proprietors, and they never have anything in hand; in short, live from hand to mouth, and in seasons of famine stream out of their villages into the towns, having nothing to fall back upon, and no credit with the village bania; and except here and there, where employed as permanent ploughmen or herdsmen perhaps, they get no assistance from the village agriculturists. In short, in times of distress and scarcity and high prices, these poor wretches are in very evil plight. They have no credit account with the village banker or money-lender."

This description is hardly accurate now. The position of the menial and artisan classes has immensely improved. They are not averse to quitting one village for another or to settling in towns if they can improve their condition by so doing. They even change their profession if necessary and have to that extent an advantage over the land-owners who stick to their farms in good years or bad and who feel degraded in working as labourers. These advantages and the growing spirit of independence enable them to demand higher wages. The system of receiving payments in kind at harvest in return for services rendered throughout the year still continues. Nominally the amount of kind payments is the same. But the proprietors are forced to make extra payments in kind to

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keep the artizans in good humour or else they would not serve willingly, as everywhere labour is gaining the upper hand.

Agricultural labourers.

The following will be read with interest as showing the condition of day labourers thirty years back.

Wages of day labourers.

The supply of day labourers is derived either from the *chamár* caste, or by temporary immigrants from Bíkánir and Hàriána. When employed in harvesting, labourers are paid in kind, receiving generally eight sérs of grains per day in the neighbourhood of towns, and five sérs in villages where labour is more plentiful and the necessities of the labourer smaller. Other agricultural labour is paid for in money at the rate of 2½ or 3 annas a day. Wages in kind seem to remain stationary, but money wages have doubled within the last twenty years. Since however the prices of food and necessaries of life have risen in almost the same proportion, it is doubtful whether the actual condition of the labourer is much better than it was in old days. Skilled labour is better paid in towns than formerly in consequence of an increased demand. Artisans (such as carpenters, smiths, masons) can earn from three to five or even six annas a day according to their ability.

Wages in kind still remain the same. But facilities of locomotion, the general rise in prices, visitations of plague and epidemics and migration to colonies are inflating money wages immensely. In the harvest season labourers have to be paid twelve annas per day and even a rupee. Their ordinary wages however do not exceed seven annas per day in villages and ten annas per day in towns. Skilled labour is much dearer. Carpenters, smiths, masons get one rupee eight annas per day in towns and one rupee in villages.

SECTION C.—COMMERCE, MANUFACTURE AND INDUSTRIES.

Commercially and industrially the district is not an interesting one. Its manufactures are few and unimportant. Rúpar is famous for its production of small articles of iron-work and Ambála for *darrís* (carpets). Coarse country cloth is woven in almost every village, but for local consumption only. Mr. Lockwood Kipling, Principal of the Lahore School of Arts, furnished the following note in 1892 on some of the special industries of the district:—

"Considering the history and traditions of this district it is disappointing to find so few remnants of either Muhammadan or Hindu are still alive and in practice. At Sirhind and other places in the neighbourhood are unusually fine but little known examples of Pathán architecture, while some parts of the district are peculiarly sacred in Hindu estimation. At Ambála itself there is nothing to be seen but the large Military Cantonment. A Lucknow figure-modeller has established himself in the *bazar*, and produces small figures in terra-cotta, representing servants, *fakírs*, and other characteristic types.

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Commerce, Manufacture and Industries.

These are quite equal to the average standard of Lucknow figure-modelling. Basket-work in bamboo is a growing trade. Lady's work-tables, occasional tea-tables, flower stands and other fancy articles copied from European originals are the usual forms, in addition to baskets for native use. At Dera Basi and some other villages cotton prints, unlike those of any other district in the Punjab, are made. Country cloth of very narrow width is used, and the patterns are generally diapers equally distributed, resembling the prints imported into Europe from which the first idea of "Indian chintz" was taken. The usual Punjab practice now is, on the other hand, to treat the surface to be ornamented as a complete composition, with borders and panels. These prints are sent into the hills and carried a long way into the interior. In some of the more elaborate patterns the fabric is strikingly like woollen cloth. Jagádhri has a well-deserved reputation for brass-ware. Tasteful and pretty lamps with branching arms touched with colour on the leaves, and many other forms of brass-ware, are here exceptionally well made. Shahábád is spoken of as excelling in some handicrafts, but they seem to be practised by one or two individuals only. Two silversmiths from this place contributed to the Exhibition of 1882 very good specimens of chiselled silver, such as openwork bracelets set with turquoises, and belt clasps of excellent, though somewhat minute, workmanship. They are also the best seal-engravers in the Province, being capable of cutting intaglios of armorial and other subjects, as well as the usual Persian writing for signet rings. Here also is a *virtuoso* in the manufacture of musical instruments, such as *saringís*, *tambúras*, &c. Mulberry and *tun* are the woods generally employed, and ivory carving and inlay with wood-carving in low relief are freely introduced. He has also produced the *pique* inlay known in Bombay work-boxes, made by arranging tiny rods of metal, sandalwood, and particoloured ivory of geometric section in patterns which are glued up and then sawn across in sections, each section, like a slice of the English sweetmeat called 'rock' being a repetition of the pattern ready for insertion in a ground. From the same place from time to time specimens of one of the many puerilities in which native ingenuity and skill are so often wasted are sent. This is a sort of paper lace—writing paper cut into a dainty openwork of foliage and other forms with great delicacy and some skill in design. There are examples of this triviality in the Lahore Museum.".

There are now three fine steam flour mills—two at Ambála Cantonment and one in the Ambála City—besides a number of smaller power plants. There are two ice manufactories, one in the Cantonments and one in the City. Two firms of Ambála Cantonment manufacture scientific apparatus and furniture for schools. A glass factory started as far back as 1893 makes lamp glass-ware. There are six cotton ginning factories with the baling presses in Ambála proper and cotton ginning factories at Rúpar, Kharar, Kuráli, Khánpur and Morinda. Ginned cotton is despatched to Bombay.

Saltpetre is extracted in a village near Ambála City. The process is simple. The impregnated earth is washed with water and the salt solutions so obtained are evaporated in the sun. Most of the nitre is exported.

There is a large iron foundry at Náhan in the neighbouring hill State of Sirmúr which supplies most of the iron sugar mills used in Ambála.

CHAPTER II, C.

Commerce, Manufacture and Industries.

Ambála, Rúpar and Jagádhri, situated except Rúpar on the Railway, are the chief trading centres in the district, and even from these there are no well established lines of trade. The district is populous, and it is doubtful if it does more than supply its own wants in the way of food-grains; in bad years large imports are required of both grain and fodder. All miscellaneous products find a ready sale in the numerous hill stations within easy reach of the district.

Ambála City is a considerable grain mart, receiving grain and cotton in large quantities from the district, and from the southern parts of the Ludhiána district and also from the independent States of Patiála, Nábha and Jínd, and exporting them both up and down country. It carries on a considerable trade in hill products, such as ginger, turmeric, potatoes, opium, *charas*, &c. From the south it imports English cloth and iron; and from the Punjab, salt, wool, woollen and silk manufactures. In return, it manufactures and exports cotton goods, especially *darrís*, in considerable quantities.

Rúpar is a mart of exchange between the hills and plains: it carries on a considerable trade in grain and sugar; salt is largely imported from the salt range mines, and exported to the hills, in return for iron, ginger, potatoes, turmeric and opium. Country cloth is manufactured in the town and largely exported to the hills. The smiths of Rúpar have a reputation for the manufacture of locks and other small articles of iron.

Clay models of all varieties of fruits, birds and reptiles prepared by Lala Lal Chand are well known.

Jagádhri carries on a considerable trade in metals, importing large quantities of copper and iron from Calcutta and Bombay, converted into vessels, &c., of different sorts and sizes, and exporting to the United Provinces and Punjab.

It also carries on an extensive trade in timber brought from the hills by the Western Jamna Canal.

A considerable quantity of borax is manufactured at Sadhaura. Many of the more considerable towns have their weekly market days for the disposal of country produce; and it is at these markets that most of the business of the district is transacted. The principal weekly markets are at Jagádhri, Khizrábád, Mutafábád, Buria and Kharar: at Ambála, Rúpar and a few other places supplies are always plentiful, and no special market day is recognised.

Kuráli has lost what little of importance it possessed at the last settlement as cotton market. There is a ginning factory here, but the starting of similar factories in the neighbourhood has divided the cotton business.

Kálka is a very important mart of exchange between the hills and the plains and a huge business is done in potatoes.

CHAPTER II, D.

Communications.

SECTION D—COMMUNICATIONS.

	Miles.
Navigable rivers Sutlej and Jamna	51
Railways	75
Metalled Roads	200 13
Unmetalled Roads	290·27

The figures in the margin show the communications in the district.

The Sutlej and Jamna (except within the hills) are both navigable for country craft throughout their courses above the respective canal headworks. The mooring places and ferries, and the distances between them, are given in the margin. The Sirhind Canal is open for boat traffic during most of the year, and by giving notice beforehand arrangements can nearly always be made for the conveyance of travellers from Rúpar by boat to the North-Western Railway at Doráha. The passage to Doráha by country boat takes some eight hours as a rule. The journey upstream takes much longer unless a canal motor launch should be available. The Jamna is crossed by a road bridge at Kalánaur.

Rivers.	Stations.	Distance in miles	REMARKS.
Sutlej ...	Sarai ...	...	Ferry and mooring place.
	Awánkot...	4	
	Miáni ...	3	
	Rúpar ...	4	
	Chahilán ..	8	
	Makowál...	4	
Jamna ...	Bibipur ...	...	
	Ráj Ghát...	4	

The North-Western Railway runs through the district with downwards stations as follows:—

Sirhind to Sarai Banjára, 9 miles; Rájpura, 6 miles; Simbhu, 7 miles; Ambála City, 6 miles; Ambála Cantonments, 5 miles; Kesri, 7 miles; Barára, 8 miles; Mustafábád, 6 miles; Darázpur, 3 miles; Jagádhri, 7 miles. From Rájpura there is a branch line to Patiála and Bhátinda, where a junction is effected with the Delhi line.

The East Indian Railway runs through the district with tations as follows:—

Ambála Cantonments; Dhulkot (for Ambála City), 5 miles; Lálru, 6 miles; Ghaggar, 10 miles; Chandígarh, 9 miles; Kálka, 9 miles.

The Jagádhri Light Railway was opened by private enterprise in the year 1911 and runs between Abdullápur and Jagádhri town, a distance of 4 miles.

The metalled roads in the district are: (1) The Grand Trunk Road, which enters it from Karnál a few miles south of the Cantonment and runs nearly north as far as Ambála; from

this point it runs north-west, and passes a few miles further on into the Patiála territory. The principal bridges are those of the Márkanda and the Ghaggar. Bridges over the Umla and Tangri are under construction. Its total length within the district is 13 miles. (2) The Ambála and Kálka Road (for Simla). This leaves the Grand Trunk Road 4 miles above the Ambála Cantonment, and runs nearly due north to Kálka, at the foot of the hills: distance 39 miles. The Ghaggar is crossed by a ford, 20 miles from Ambála; all other streams are bridged. The construction of a bridge over the Ghaggar is at last being taken in hand. (3) The Sirhind-Rúpar Road *viá* Kuráli, a distance of 31 miles. (4) The Kuráli-Chandígarh Road *viá* Kharar and Manimajra, 24 miles. (5) The Barára-Náhan Road *viá* Sadhaura and Kála Amb. This road is metalled up to Kála Amb, a distance of 24 miles, where it enters Náhan State territory. (6) Stretches of metalled roads radiating from Jagádhri to Buria, to Chhachhrauli, to Radaur (Karnál District) *viá* Jagádhri Station and Damla, and to Sahāranpur *viá* Jagádhri Station, and Kalánaur and the Jamna Road bridge. (7) The banks of the Sirhind and Western Jamna Canals can be used by motorists from Rúpar to Doráha and from Buria to Tajáwāla also south of Buria to the district boundary. The following table shows the principal roads of the district together with the halting places on them and the convenience for travellers and troops to be found at each :—

Route.	Halting place.	Distance in miles.	REMARKS.
Grand Trunk Road	Ambála Cantonment.	...	All facilities.
Ambála-Kalka Kasauli.	Ambála Cantonment	...	As above.
	Lálru (Patiála State)	13	Encamping-ground.
	Mubárakpur (Ghaggar.)	9	Ditto. and P. W. D. rest-house.
	Chandígarh ...	11	Encamping ground ; Public Works Department rest-house.
	Kálka ...	...	Encamping-ground ; Civil rest-house ; Railway Station Refreshment and Waiting Rooms.
	Kasauli ...	9 by bridle path, 22 by metalled road, *viá* Dharmpur.	Dâk bungalow hotels, all facilities.

CHAPTER II, D.
Communications.

Route.	Halting place.	Distance in miles.	REMARKS.
Sirhind-Rúpar ...	Morinda ...	16	Encamping-ground; District Board bungalow.
	Kuráli ...	5	Encamping-ground; Civil rest-house.
	Rúpar ...	10	Canal rest-house; encamping-ground.
Kuráli-Chandígarh.	Kharar ...	7	Encamping-ground; District Board rest-house. There is an encamping-ground at Rurki 7 miles from Kharar.
	Manimájra ...	12	Private rest-house belonging to Rana Basant Singh, Rais and jágirdar, Manimájra.
	Chandígarh ...	5	As above.
Barára-Náhan ...	Barára	...	Sarai.
	Sadhaura ...	18	District Board rest-house.
	Kála Amb ...	7	Sarai.
Jagádhri ...	Jagádhri ...	...	Encamping ground; Civil rest-house.
	Chhachhrauli ...	5	Kalsia State rest-house.
	Dadúpur ...	8	Canal rest-house.
	Tájawála ...	13	Ditto.
	Kalesar ...	3	Forest rest-house.

There are also rest-houses at—*Rúpar*: (1) Bharatgarh (District Board), (2) Kamálpur, Raipur (Canal). *Kharar*: Manauli (Manauli estate); Mirzápur (District Board). *Ambála*: Naggal (District Board), Mulána (Police). *Naráingarh*: Morni (Kotáha estate), Naráingarh (Civil). *Jagádhri*: Biláspur (Police), Abdullápur (Canal).

There are also district unmetalled roads from Ambála City to Pehowa which runs for 13 miles within this district: Jagádhri *viâ* Khizrábád to Kalesar 22 miles; Khizrábád *viâ* Biláspur, Sadhaura to Naráingarh 30 miles; Naráingarh to Manimájra, 29 miles; Ambála to Sadhaura 23 miles; Ambála to Kharar, 27 miles.

CHAPTER III.

ADMINISTRATION.

SECTION A.—ADMINISTRATION AND DIVISIONS.

The district is under the general control and supervision of the Commissioner of the Ambála Division. Besides the Deputy Commissioner there is a Sub-Divisional Officer, usually an Assistant Commissioner, in charge of the Rúpar Sub-Division, which comprises the Rúpar and Kharar tahsíls. There are five tahsíls with headquarters at Ambála, Jagádhri, Naráingarh, Kharar and Rúpar. A Naib-Tahsíldár holds charge of the Kálka sub-tahsíl under the Tahsíldár of Kharar.

SECTION B.—CRIMINAL AND CIVIL JUSTICE.

CHAPTER III, B.

Criminal and Civil Justice.

Criminal Justice.

The criminal judicial work of the district is supervised by the District and Sessions Judge of the Ambála Sessions Division. The official staff of Magistrates consists of the District Magistrate, the Senior Sub-Judge, a General Assistant (1st Class Magistrate) and the Sub-Divisional Officer, Rúpar (all of whom have also powers under section 30, Criminal Procedure Code). Besides there are 1 Junior Sub-Judge, 2 Extra Assistant Commissioners with 1st class powers, 2 Cantonment Magistrates with 1st class powers, 5 Tahsíldárs with 2nd class powers, 5 Naib-Tahsíldárs with 3rd class powers, one Naib-Tahsíldár with 2nd class powers, and occasionally an Assistant Cantonment Magistrate with 3rd class powers.

The following gentlemen exercise criminal jurisdiction as Honorary Magistrates in certain parts of the district:—

Names of gentlemen exercising judicial powers.	Powers.	Jurisdiction.
1. Khan Bahadur Sayad Bashir Hussain.	M. I. Class ...	Kharar tahsil.
2. Sardar Bahadur Sardar Jawahar Singh.	2nd Class ...	Jagádhri tahsíl.
3. Sardar, Jiwan Singh, C.I.E.	Ditto ...	Shahzádpur, 51 jagir villages.
4. Sardar Bahadur Sardar Bhagwant Singh.	Ditto ...	Kharar, Ambála, and Naráingarh tahsíls.
5. Mian Anrodh Singh ...	Ditto ...	Rámgarh, Naráingarh.
6. Rana Basant Singh ...	Ditto ...	Manimájra, tahsíl Kharar.
7. Rai Sahib Lala Ganga Ram.	Ditto ...	Ambála tahsil

CHAPTER III, C.

Revenue Administration.

Criminal Justice.

The following tribes have been registered under the Criminal Tribes Act, 1919. Their place of residence and number are given against each:—

1	2	
Serial No.	Name of tribes and the number of males registered.	
1	Sánsís	268
2	Bíloch	20
3	Baddún	1
4	Bhangáli	84
5	Dhújas	171
6	Ghardílas	57
7	Kúchbands	99
8	Nat	5
9	Other Sánsís (Kíkan)	1

Civil Justice.

The civil judicial work is supervised by the District Judge of Ambála, who is the principal judicial officer in the district. He has five Subordinate Judges under him. The latter are stationed one each at Ambála, Jagádhri and Rúpar. The Honorary Magistrates also exercise civil powers.

SECTION C.—REVENUE ADMINISTRATION.

(1) SETTLEMENTS.

By the Revised Settlement of 1882-1887 the assessment of the Ambála ditsrict was raised 14½ per cent. by Messrs. Kensington and Douie to Rs. 11,44,000 with an incidence varying from Re. 1-5-5 per acre in Ambála tahsíl to Re. 1-14-11 in Rúpar tahsíl. In the time of Akbar the incidence had averaged Re. 1-8-0 for the tract. The then new

demand was estimated to absorb 88 per cent. of half-nett assets. During the period of Settlement it was found necessary to remit Rs. 51,725 only of the demand—Ambála tahsíl accounting for Rs. 30,884. In spite of the comparative ease with which the demand was paid, Government hesitated in 1904 and again in 1909 to revise the assessment, and finally settlement operations were commenced in October 1915 when an enhancement of 25 per cent. was forecasted.

The current settlement was carried out by Mr. Whitehead and his two assistants Messrs. Cowan and Beazley between 1915—1920.

Since last settlement population has decreased by 22 per cent.

Ploughs showed a decrease of 11 per cent. though cattle had increased.

Cultivated area had decreased slightly owing to action of torrents. There was, however, no shortage of man-power for cultivation owing to the small area of the holdings. The position of the agriculturist had improved *vis à vis* the money-lender, and the letting and sale value of land had risen markedly. The chief ground of enhancement was, however, the increased value of the produce. Finally, an enhancement of 28 per cent. for a term of 30 years was taken.

The following table shows the new assessments actually imposed and compares them with the estimated value of true half-nett assets and the computed value of the gross produce:—

Tahsil.	Expiring demand.	True half-nett assets.	Assessment imposed.	Per cent. column 4 on column 3.	Per cent. column 4 on value of total produce.	Increase per cent., column 4 on column 2.	Incidence per acre of new assessment on Cultivated area.	Incidence per acre of new assessment on Matured area.
	Rs.	Rs.	Rs.				Rs. A. P.	Rs. A. P.
Rúpar ...	2,31,796	5,77,000	2,94,732	51	12·5	27	2 7 5	2 5 6
Kharar ...	2,55,636	7,27,000	3,39,544	46	12·25	32	2 3 9	2 2 9
Ambála ...	2,34,149	5,68,600	2,91,396	51	10·5	24	1 11 10	1 13 2
Naráingarh ...	1,80,955	4,27,300	2,24,335	52	10·75	24	1 11 7	1 12 1
Jagádhri ...	2,36,841	5,89,400	3,04,750	52	11	28	1 14 1	1 15 3
Total ...	11,39,577	28,89,300	14,54,757	50·3	11·25	28	1 15 10	2 0 1
Morni ...	7,970	...	8,803	...	...	10	1 12 6	1 9 6
Total District ...	11,47,547	...	14,63,560	...	...	28	1 15 10	2 0 0

CHAPTER III, C.

Revenue Administration.

The deferred demand was Rs. 29,244 on account of protective leases and progressive assessments—387 villages being affected—Rs. 25,650 was deferred for 5 years and Rs. 1,235 for 10 years on the latter account.

For assessment purposes each tahsíl was sub-divided into assessment circles and the demand sanctioned for each circle was distributed over villages. The following table shows the assessment circles per tahsíl with the revenue demand for each circle:—

Tahsíl.	Assessment Circle.	Number of villages per circle.	Demand per circle.
			Rs.
Ambála	Ambála Circle	306	2,91,396
Jagádhri ...	Kandi	41	16,195
	Bangar	200	1,83,845
	Southern Jamna Khadar ...	60	48,200
	Northern Jamna Khadar ...	32	17,940
	Som Khadar	54	38,270
	Total ...	387	3,04,450
Naráingarh ..	Seoti	203	1,78,325
	Ghar	109	46,010
	Morni	14	8,803
	Total ...	326	2,33,138
Kharar ...	Seoti, I	121	1,35,705
	Seoti, II	130	1,00,075
	Dakar	50	28,430
	Charsa	13	16,855
	Ghar	51	33,861
	Neli	27	24,113
	Pahar	4	505
	Total ...	396	3,39,544
Rúpar	Bet	144	76,052
	Dhaia	171	1,88,470
	Ghar Bet	23	11,460
	Ghar	48	18,750
	Total ...	386	2,94,732
TOTAL ...	...	1,801	14,63,260

CHAPTER III, C.

Revenue Administration.

(2) VILLAGE COMMUNITIES AND TENURES.

The Ambála district contains 1,801 villages in 5 tahsíls, and their tenures may be classed as follows:—

Name of tahsil.		Zamindari.		Pattidari.			
	Khalis.	Bilijmal.	Mukammal.	Ghair-Mukammal.	Bhaichara.	Government.	Total.
Ambála ...	...	2	1	5	295	1	306
Kharar ...	10	5	2	8	368	3	396
Rupar ...	1	18	2	13	352	...	386
Jagádhri ...	18	14	2	325	27	1	387
Naráingarh ...	20	4	1	8	293	...	326
Total ...	49	43	8	359	1,337	5	1,801

Zamíndári Khalis villages are those owned by a single proprietor, and zamíndári bilijmal are those held unpartitioned by several owners.

Pattídári mukammal are those in which each owner's holding is in accordance with his ancestral share. In Pattídári Ghair-mukammal villages holdings no longer correspond with ancestral shares, but such shares are maintained in shamílát or common land.

In Bhaiachara villages possession is the sole measure of each owner's right.

Though the various types of villages are determined by the way in which the village was originally founded, the tendency is for the tenure to become bhaiachara.

(3) ADMINISTRATION.

The head of the Revenue administration is the Deputy Commissioner acting in his capacity of Collector. For

CHAPTER III, C.

Revenue Administration.

Revenue work he has usually two gazetted officers as assistants:—

(1) for the Rúpar Sub-Division, which includes the tahsíls of Rúpar and Kharar, the Sub-Divisional Officer of Rúpar; (2) for the remaining tahsíls of the district, the Revenue Extra Assistant Commissioner with headquarters at Ambála.

In each of the 5 tahsíls there are one Tahsíldár and one Naib-Tahsíldár except that in the Kharar tahsíl there is a 2nd Naib-Tahsíldár with headquarters at Kálka. The Revenue Extra Assistant Commissioner is responsible for the supervision and maintenance of Revenue Record work and has under him at headquarters a District Kanungo with two Assistant Kanungos.

The following table shows the classes and numbers of Revenue officials working under each Tahsíldár:—

Tahsíl.	Field kanungos	Patwaris.	Assistant patwaris.
Ambála	5	73	5
Kharar	5	87	5
Rúpar	5	83	5
Jagádhri	4	67	5
Naráingarh ...	4	66	5
Total ...	23	376	25

The above official machinery is assisted in Revenue administration by the zaildars and sufedposhes in their respective circles and by lambardars in their respective villages. Their remunerations and duties are determined under the Land Revenue rules and their distribution in the district is as follows:—

Tahsíl.	Zaildars.	Sufedposhes.	Lambardar.
Ambála	14	14	807
Kharar	16	16	949
Rúpar	13	13	789
Jagádhri	15	15	833
Naráingarh	13	13	802
Total ...	71	71	4,180

(4) INSTALMENTS OF LAND REVENUE DEMAND.

Land Revenue demand is payable as follows:—

Kharif instalment ... 2nd—25th January

Rabi instalment ... 10th June—10th July

except in the Morni Hill tract where dates fixed are generally 15 days later than the rest of the District.

(5) DI-ALLUVION RULES.

Owing to the passage of two rivers and numerous hill torrents through the district di-alluvion rules play a considerable part in revenue administration. These will be found in Appendix III of the Final Report of the 2nd Revised Settlement of Ambála District, 1915—1920.

(6) SUSPENSIONS AND REMISSIONS OF LAND REVENUE DEMANDS.

Generally the agriculture of the district may be regarded as secure except in the worst seasons, and danger rates have been fixed for certain villages only in the Ambála tahsíl, where the rainfall is comparatively light and the soil especially stiff,—*vide* paragraph 75, Final Report, 1915—20.

For the district generally no special scheme for suspension and remission of demand was prepared for the current settlement. The Settlement Officer emphasised that the proper use of crop returns was the key to successful revenue management, and that suspensions should be granted freely in poor years. He considered that such suspensions should rarely become remissions because tracts which suffer most from draught are those which have the largest surplus in good years.

(7) REVENUE ASSIGNMENTS.

Reference is invited to the summary on the subject contained in Mr. Whitehead's Final Settlement Report of the Ambála district and paragraphs 100—127 of the Punjab Land Administration Manual.

Four classes of jágírs have been recognised—

(1) Major jágírdárs.

(2) Pattídári jagírdárs.

(3) Zaildars or subordinate feudatories of the major jágídárs.

(4) War jágírdárs.

(1) The major jágírdars including nearly all the leading Sardars of the district are entitled to the revenue of fairly large groups of villages.

(2) Pattídári jágírdárs are the descendants of jágírdárs who were given the "status of 1809" and share the jágír in

pattís, all collaterals inheriting from sharers dying without issue provided they can trace common descent from an ancestor living in 1809.

(3) Zaildári jágírdárs have the status of 1847. They are not independent jágírdárs but hold under big sardars, who claim the right to succeed to shares without heirs.

War jágírdárs are those whose reward for war services take the form of an exemption from Land Revenue or a charge on Land Revenue.

Jágír work is dealt with by a special jágír staff with a separate file for each jágír direct by the Deputy Commissioner through Tahsildars.

The amount of khalsa and gross assigned revenue (including commutation) by the final new demand is shown in the following statement. Assigned revenue amounts to 43 per cent. of the total:—

Tahsíl.	Jágír.	Khalsa.	Total.
	Rs.	Rs.	Rs.
Rúpar...	1,00,552	1,94,180	2,94,732
Kharar	1,61 969	1,77,575	3,39,544
Ambála	1,09,057	1,82,339	2,91,396
Naráingarh	96,260	1,28,075	2,24,335
Morni	8,803	...	8,803
Jagádhri	1,48,552	1,56,198	3,04,750
Total ...	6,25,193	8,38,367	14,63,560

No dispute of any importance regarding the jágír status has arisen during the last thirty years except the case of the Afgháns of Aurangábád, Jagádhri tahsíl, who were regarded as muafidárs at the last Settlement. On their representation it was held that their chaharmi rights were in the nature of a jágír and they were given the status of 1852.

The total sum including commutation now distributed among the different classes of jágírdárs is as follows:—

		Rs.
Major jágírdárs	...	... 3,22,319
Pattídári jágírdárs	...	... 2,85,749
Zaildári jágírdárs	...	... 17,125

CHAPTER III, C.

Revenue Administration.

The following table shows by tahsíls the detailed figures of pattídári jágírs:—

Tahsíl.	Total pattídári jágír revenue.	Villages in which held.			Total number of		Number of pattís.
		Whole.	Part.	Total.	Families.	Shares.	
	Rs.						
Rúpar ...	33,810	16	31	47	148	405	8
Kharar ...	54,954	31	103	134	460	1,871	26
Ambála ...	97,804	48	103	151	213	814	21
Naráingarh ...	32,919	13	72	85	143	532	27
Jagádhri ...	66,262	85	162	247	202	871	29
Total ...	2,85,749	193	471	664	1,166	4,493	111

The number of sharers has decreased since Settlement from 4,582 to 4,493, and this is to be accounted for by heavy mortality. Petty jágírdárs who own no lands find it difficult to get married particularly as they have to import their wives from their original homes in the Manjha.

The following table shows the pattídári families and shares classified according to the value of their shares as now ascertained:—

Value of shares.	Two annas and under.	Two annas to 4 annas.	Four annas to Re. 1.	Re. 1 to Rs. 5.	Rs. 5 to Rs. 10.	Rs. 10 to Rs. 25.	Rs. 25 to Rs. 50.	Rs. 50 to Rs. 100.	Rs. 100 to Rs. 500.	Over Rs. 500.	Total.
Families ...	9	5	41	7	132	124	137	196	384	131	1,166
Shares ...	40	45	303	283	1,105	991	595	525	506	100	4,493

Nearly 400 sharers draw amounts of one rupee and less.

CHAPTER III, C.

Local and Municipal Government.

SECTION D.—MISCELLANEOUS REVENUE.

Excise.

There has been a radical change in the excise administration of the province. All local arrangements for the supply of country liquor were abolished in 1898 when the Ambála Central Distillery and the Tahsíl Depôts were closed. Five licensed distilleries now supply the whole province. They are at Solon, Sujánpur, Amritsar, Ráwalpindi and Karnál.

Excise revenue has risen enormously. In 1919-20 the country liquor shops, of which there are 41 in number, were auctioned for a total fee of Rs. 1,04,040. The Excise Department has been overhauled and the new scheme provides for a more effective check on illicit distillation. There is a Sub-Inspector over each tahsíl and an Inspector at head-quarters. Their vigilance, police co-operation and decrease in opportunity to commit crime have diminished illicit distillation. But Jat villages are not free from suspicion still.

Poppy cultivation has been entirely prohibited and excise opium is the only variety of which sale is permitted now. There are 49 opium shops in the district which were sold last year for Rs. 73,560.

Charas is imported from the warehouses at Hoshiárpur, Amritsar and Ráwalpindi. There are 30 shops for vend of bhang and charas in the district and were sold last year for Rs. 33,920.

Income-tax.

Income-tax as assessed in the last five years has been:—

1915-16.	1916-17.	1917-18.	1918-19.	1919-20
Rs.	Rs.	Rs.	Rs.	Rs.
62,663	82,815	95,002	1,65,376	1,54,375

Profits during the war were abnormal hence the steady rise in this tax.

Stamps.

Receipts from stamps for the last three years were as follows:—

		Court-fee Act.	Stamps Act.	Total.
		Rs.	Rs.	Rs.
1917-18	...	1,45,230	53,407	1,98,637
1918-19	...	1,34,852	66,145	2,00,997
1919-20	...	1,55,020	84,656	2,39,676

Litigation decreased during the war and is only gradually regaining its old level.

SECTION E.—LOCAL AND MUNICIPAL GOVERNMENT.

The District Board.

The District Board consists of 30 elected, 5 nominated and 11 *ex-officio* members. The *ex-officio* members are the Deputy Commissioner, who is also the President, the Revenue Assistant, the Sub-Divisional Officer, Rúpar, the Civil Surgeon, the Superintendent, Police, the District Inspector of Schools and the five Tahsíldárs.

The district is divided into 30 electoral circles and the qualifications of electors are:—

"Every male person of not less than 21 years of age who pays in the district Rs. 2-9-8 per annum or upwards as local rate, or who is a lambardár, is qualified to vote for the election in the circle of which he is a resident." The members are gradually interesting themselves in the activities of the Board and no more yawn at meetings as idle spectators. The right of electing members for the Punjab Legislative Council which was accorded to the District Boards by the Minto-Morley Reform Scheme has made membership a much esteemed office. Vacancies are very keenly contested now.

Among the manifold activities of the Board education is conspicuous. The Board maintains 6 Vernacular Upper Middle Schools, 5 Lower Vernacular Middle Schools, 164 Primary Schools for boys and 11 Primary Schools for girls. Ten new Primary Schools are started every year. A large number of stipends are awarded to successful scholars, and a considerable amount of grant-in-aid is given to institutions controlled by religious and local bodies. The total gross expenditure on education amounted to Rs. 84,861 in 1918-19.

The Board maintains three dispensaries at Kharar, Manimájra and Naráingarh. Besides it contributes one-half of the cost of maintenance of the municipal dispensaries at Ambála, Jagádhri, Rúpar and Sadhaura. The female dispensary run by the American Mission at Ambála City is also helped by the Board. A staff of vaccinators is maintained for rural areas.

The length of metalled roads maintained by the Board is 94·31 miles and of unmetalled roads 280·25 miles. Four civil and two district board rest-houses and four *sarais* are maintained by the Board. The Lowis Pavillion, so-called after Major (afterwards Lieutenant-Colonel) R. M. Lowis, some time Deputy Commissioner, Ambála, has also been transferred to the District Board. It was originally constructed for the Lowis Club from funds raised by public subscription. It consists of suite of rooms close to the Kutchery buildings and is used by the Board now for meetings, Agricultural Exhibitions and various other purposes. The *sarai* at Barára built similarly by subscription and also called after Major (afterwards Lieutenant-Colonel) Lowis has been transferred to the Board. One station garden at Ambála City (the Company Bágh) and another at Jagádhri are also maintained by the Board. Bunds for the protection of villages from hill torrents have been constructed in ten different villages wholly or partially at the Board's expense. The growth of reeds and grass on these bunds brings in a small income. The *bazar* at Mustafábád and some streets in Naráingarh were paved by the Board partially at its own expense. The Board has now in hand the construction of the Ambála-Naráingarh metalled road, which is estimated to cost Rs. 1,70,000.

CHAPTER III, E.

Local and Municipal Government.

The District Board.

Arboriculture is a source of considerable income to the Board for which it earns about Rs. 18,000 per annum. *Shisham* and *babul* trees flourish in the road avenues. The Board maintains a staff of about 100 málís for developing roadside plantation. The District Board purchases ten bulls annually from the Hissar Cattle Farm and supplies them to villages which contribute part of the price. There are sixty of these now in the district. The Board contributes towards the maintenance of five veterinary dispensaries, one at the head-quarters of each tahsíl. To improve the breed of horses and mules six Arab pony stallions and five Hissar donkey stallions are also maintained. Horse and cattle fairs are held at Ambála and Morinda under the management of the Board, and prizes are awarded for the best horses and cattle shown.

The Board undertakes to make conservancy, water-supply etc., arrangements at three of the biggest fairs in the district, *viz.*, Gopál Mochan fair, near Biláspur, the Shah Kumais fair in Sadhaura and the Mansa Devi fair in Manimájra. To meet expenses incurred it levies small fees from shop-keepers. In the rainy season the Board employs a staff of *kahárs* for two or three months to assist people in crossing the streams when they are in flood. There are six ferries on the Sutlej (namely, Awankot, Sarai, Rúpar, Miáni, Mukkowál, Chahlán) controlled by the District Board. They earn about Rs. 2,700 a year. The Board also controls the registration of marriages and re-marriages through Inspectors and registration clerks working under the supervision of Tahsíldárs. A small fee is levied for these entries. There are 20 cattle-pounds under the Board's control.

The main source of income to the Board is the local-rate, which is levied at the rate of 20 pies per rupee of revenue. The total income of the Board amounts to about 3 lakhs. The Ambála District Board invested Rs. 70,900 in the War Funds during the Great War.

Municipalities.

There are five municipalities in the district, namely, Ambála City, Jagádhri, Buria, Sadhaura and Rúpar. They are all of the second class. The table appended herewith shows their income and expenditure for the last three years. The income is derived mainly from octroi duties. The Ambála City Municipality alone make arrangements for supplying drinking water though at considerable expense and inconvenience owing to the unreliability of the wells. Full details of water-supply scheme are given under the description of Ambála town. The Buria and Jagádhri Municipalities have non-official Presidents. The Deputy Commissioner is the President of the Ambála Municipality, the Sub-Divisional Officer, Rúpar, that of the Rúpar Municipality, and the Tahsíldár, Naráingarh, is the President of the Sadhaura Municipality. The Ambála Municipal Committee consists of twelve members, Jagádhri, Rúpar and Sadhaura Committees of nine members

each, and the Buria Committee of seven members. The latter are all nominated. Ambála, Rúpar and Sadhaura have one nominated member each and Jagádhri three.

There are notified area committees at Kálka and Kharar.

The following is the statement of income and expenditure:—

Name of municipality.	Income.			Expenditure.		
	1916-17.	1917-18.	1918-19.	1916-17.	1917-18.	1918-19.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Ambála City ...	1,74,593	90,027	1,08,227	86,470	1,83,732	*94,740
Jagádhri ...	35,663	38,754	41,559	38,900	37,073	37,300
Rúpar ...	36,379	35,105	47,866	66,385	32,841	60,937
Sadhaura ...	12,973	13,242	13,461	11,438	13,978	26,733
Buria ...	5,961	6,097	6,158	6,069	6,367	5,614
Kálka ...	23,774	14,299	13,060	10,371	51,473	13,616
Kharar ...	5,432	5,849	6,870	3,520	4,973	7,281

SECTION F.—PUBLIC WORKS.

There are two canals which pass through the district, the Sirhind Canal and the Western Jamna Canal. The Sirhind Canal as far as Ambála is concerned is administered by the Executive Engineer, Head Works Division, Rúpar. There are two Sub-Divisional Officers under him with headquarters at Rúpar and Rámpur (Patiála State) near Doráha Station, North-Western Railway. Rúpar was created a division in 1915. The Superintending Engineer, Sirhind Canal, has his headquarters at Ambála Cantonment.

The Western Jamna Canal in this district is administered by the Executive Engineer, Dádúpur. It was a sub-division till 1918 when it was raised to the status of a division. There are two sub-divisions with headquarters at Tájewála and Dádúpur.

The roads and buildings in the district are under the control of the Executive Engineer, Provincial Division, Ambála, with headquarters at Ambála Cantonment. A Sub-Divisional Officer with headquarters at Ambála holds immediate charge. The Grand Trunk Road which passes through the district and important provincial buildings are maintained by the Public Works Department, and the other roads and buildings have been entrusted for maintenance to the District Board which is responsible for all petty and annual repairs.

CHAPTER III, G.

Police and Jails.

The East Indian Railway and the North-Western Railway both traverse the district. Both the Railways have administrative officers at Ambála Cantonment. The Locomotive Superintendent, Kálka-Simla Railway, is stationed at Kálka.

The buildings and roads in Ambála and Kasauli Cantonments are administered by Officers of the Miiltary Department.

SECTION G.—POLICE AND JAILS.

The regular police force of the district consists of 786 men of all ranks. The Superintendent who controls this force has usually one Assistant and one or two Deputies under him. The Assistant Superintendent or one of the Deputies remains at headquarters. Another Deputy holds charge of the Sub-Division. There are four Inspectors, two of whom are Europeans, the Cantonment Inspector and the Reserve Inspector. The fourth is stationed at headquarters as Court Inspector. Of the 27 Sub-Inspectors sanctioned for the district 18 are posted to police stations and nine are employed on clerical duties.

Ambála is not a criminal district. Trafficing in women is the chief crime. A large number of women abducted from the hills are purchased and married by Jats. The following statement giving the figures for the last four years would indicate the nature and volume of the serious crime in the district:—

		Murders.	*Dacoities.*	*Robberies.*	*Offences under sections 363-368, I. P. C.*
1915	...	17	4	8	35
1916	...	14	2	10	21
1917	...	11	3	12	26
1918	...	12	2	12	21

At the time of the demobilization after the Great War a number of sepoys formed themselves into gangs of dacoits and waylaid passengers in the suburbs of Ambála Cantonment. Two of these gangs were arrested, and there have been no more dacoities in that locality.

The Rájpút villages of the Mulána *parganah* in Ambála and some Rájpút and Gujar villages in Naráingarh, especially *parganah* Kotáha, are addicted to cattle stealing. Some of the Jat villages of Rúpar and Kharar have a bad name for crimes of violence generally originating in disputes about land and women, and Sadhaura in Naráingarh is a well-known centre for professional forgers.

The people of the district are not addicted to much serious crime on the whole, but from a police point of view Ambála is a heavy district, from its large size and irregular formation; from the large number of separate police thánas, many of them not readily accessible at all seasons of the year; and from the way in which it is surrounded on all sides and intersected with Native States. Cattle stealing in the south of the district can hardly be kept within reasonable bounds without free use of the security sections of the Criminal Procedure Code. The people are apt to look on it in the light of a gentlemanly employment more than a crime, and even a village headman gains rather than loses influence by conniving at theft, if indeed he does not actually participate. It is very common for these cases to be settled summarily by the people themselves. The owner of the cattle makes enquiries, finds out where they have gone, and enters into terms with the thief paying a sum of money as ransom (*bunga*) for the return of his property. The police then hear little or nothing about the case unless one or other of the parties fails to act up to his engagement. If both parties keep their word honourably the incident ends without leaving bad blood. The matter is treated as a game and the loser consoles himself with the hope that he will some day have a chance of retaliating.

The following is a list of the thánas and out-posts in the district:—

Tahsíl Ambála.—Ambála City, Ambála Sadar, Ambála Cantonment and Mulána.

Tahsíl Kharar.—Kharar, Chandígarh, Mubárikpur, Kálka and Kasauli.

Tahsíl Rúpar.—Rúpar and Morinda.

Tahsíl Naráingarh.—Naráingarh, Sadhaura, Ráipur and Road-post Patwi.

Tahsíl Jagádhri.—Biláspur, Jagádhri and Chhappar.

The District Jail at headquarters has accommodation for 985 male and 29 female prisoners. The jail was temporarily reduced to the status of a sub-jail on the 1st March 1918 on account of the serious and growing deficiency of water. Convicts of only six months' sentence and under are at present detained here, while others are transferred to the Central Jail at Lahore and the District Jail at Ludhiána. The strength of the jail guard, as at present constituted, consists of a jailor, an assistant jailor, a head warder, and 17 warders. All manufactures ceased from the 1st March 1918, on which date the jail was converted to a sub-jail. Convicts are now employed on preparing articles for the use of prisoners alone.

The contemplated project of establishing a Central Jail at Ambála was probably abandoned because of the insufficient supply of water.

CHAPTER III, H.

Army.

SECTION H.—ARMY.

Garrison.

The district contains two Cantonments, Ambála and Kasauli. The garrison forms the Ambála Brigade, further particulars of which will be found in Chapter IV.

Recruiting.

Before the War departmental recruiting was carried out by Class Recruiting Officers. Under this system if a Sikh of Ambála wished to enlist he had to go to Jullundur; other castes would probably have to go to Delhi. In either case considerable enthusiasm would be necessary.

Most of the recruiting however was done regimentally. It is estimated that there were about 2,800 Ambála men in the army when war broke out. Most of these came from the Rúpar and Kharar tahsíls.

In 1917 the territorial system of recruiting was adopted. A Divisional Recruiting Officer was established at Delhi, and an Assistant Recruiting Officer was appointed to enlist men in the Ambála, Karnál and Saháranpur Districts; a Naib-Tahsíldár was appointed to assist the Recruiting Officer in the Ambála district. This system was not altogether successful, and in August 1917 a British Officer was appointed as Assistant Recruiting Officer for the Ambála district, with powers to enlist on the spot. This officer made weekly visits to the principal towns of the district.

Meetings were held and regimental depôts were formed to encourage recruits, and a system was started by which recruits after a short period of training were sent back on recruiting duty before being despatched to their regiment. By these means the recruiting of the district was greatly increased, and extended to castes who had hitherto taken no part.

In 1918 a quota of 9,000 was fixed by Government to be provided by the district in the year starting on April 1st.

On the basis of this figure quotas were arranged for each tahsíl by giving a proportion of the men of fighting age to be enlisted from each village.

The proportions finally adopted were:—

Rúpar and Kharar	1 in 6
Ambála	1 in 8
Naráingarh and Jagádhri ...	1 in 10
All towns	1 in 20

The quotas required were not, however, announced till August and October 1918 and the system coming to a close with the armistice did not have a long trial.

The recruiting efforts of the war resulted in enlisting about 7,400 men from the district. Of these about two-thirds came from the main land-owning tribes, the Sikh Jats and Sainis heading the list.

SECTION I.—EDUCATION.

The following very interesting account of the indigenous schools of the district, as he found them in 1853, is taken from Mr. Wynyard's Settlement Report:—

"Educational institutions are of six kinds:—

1. *Maktabs*, where Persian is taught;
2. *Chatsáls* (from "Chatta" a schoolboy), where Hindi is taught;
3. *Páthshálas* (from "Páth," reading), where Nágri or Shástri is taught;
4. *Maktabs*, where Arabic is taught;
5. Schools in which Gurmukhi ; and
6. Schools in which English are taught.

"I give below a tabular statement showing the number of institutions of each kind, in each district, with the allowances in land, grain, or money paid to the tutors:—

STATEMENT OF INDIGENOUS EDUCATIONAL INSTITUTIONS IN THE ZILLAHS OF THANESAR AND AMBALA, EXISTING IN 1853.

Kind of Institution.	No. of Schools.	No. of Teachers.	Allowance from Government. Land.		Grain.		Money.	From Individuals. Land.		Grain.		Money.	Estimated annual pay of teachers.
			R.	Bis.	M.	S.	Rs.	B.	Bis.	M.	S.	Rs.	Rs.
Zillah Thánesar.													
Persian ...	29	29	...		...		...	...		21	30	1,438	1,449
Hindi ...	19	19	1	5	...		...	...		3	0	486	489
Sanskrit ...	4	4	1	7	...		60	...		...		13	73
Arabic ...	12	12	6	10	...		...	14	10	...		67	67
Gurmukhi ...	1	...	...		...		...	...		...		2	2
Zillah Ambála.													
Persian ...	59	59	12	18	...		...	6	15	1,542	4	1,991	2,762
Hindi ...	21	21	...		...		...	26	5	57	16	442	474
Sanskrit ...	9	9	...		...		180	...		...		...	139
Arabic ...	14	1	...		...		...	17	0	202	10	42	143
Gurmukhi ...	13	14	...		...		...	...		34	0	6	23
English ...	...	...	...		...		...	...		...		960	690

CHAPTER III, I.

Education.

"*Persian schools* are not much in vogue; they are only found in the *qasbáhs*, or large villages. They are generally set up in his own house by some individual who wants to teach his children, and employs a teacher on two or three rupees a month ; others, who wish to have their sons educated, too, send their boys, and give the teacher from two to eight annas a month, according to their means. The income of the teacher is thus made up to Rs. 8 or Rs. 10 a month. Boys come to school at from 5 to 6, some as late as 10; they read for eight or nine years, some as long as 12 or 13. Many then get paying employment of some kind, and discard their books. The parents are too lenient, and do not insist upon the attention of the children; some cannot pay the teacher, and the boys are withdrawn. The teachers are men of unfinished education. They are not examined previous to their appointment, and are many of them ignorant of everything but how to read and write. The teacher reads out the lesson, which the children repeat after him, some few repeat from memory. They have a repetition day once a week, generally Thursday, in the forenoon. In the afternoon of that day they learn poetry, and in the evening cap verses. In some schools one of the boys is employed as an assistant to the master, and hears, every day, the repetition of the previous day's lesson. The course of reading is very low ; works on ethics and morals are not read. They are taught to read and write in all the schools, and in some they are taught to cypher. The first attempts at writing are upon a chalked board, with a pen made from the *sarpat* grass. Then they come to paper doubled twice; a finished penman writes on a thin piece of paper, only supported by his hands. Absence is punished by admonition, pulling the ears, and caning. If a boy does not come, another is always sent to bring him; every boy is numbered when he comes into school, and when they are dismissed are sent away in the order they came, the first with one pat on the hand, the second with two, and so on. The last boy who comes into school, and who is called a *phadi*, gets the most pats, and these a trifle harder than the rest. Inattention and stupidity are punished as above, and by refusal of the indulgence of holidays. Boys are expelled for theft and any other serious misconduct. Tutors are respected and looked up to, and the appointment is one much sought after. Fridays are holidays, as are the *Akhiri Chár Shamba*, the last Wednesday of the month *Rajab*, and other feast days and (*teohárs*) festivals. On the occasion of their festivals the children give small presents of three or four pice to their tutors, calling it *Idi*. Nothing of artizanship is taught by any respectable schoolmaster.

"The *chatsáls*, or Hindi schools, are generally held at the house of the *pádha* teacher, if not at the *chaupál*, or other public place. These schools are principally attended by Baniás, and the attention of the pupils is confined to accounts. The first thing taught is the *pahára*, multiplication table. Each table is called a *kotha*, from its similarity to their roof. The master receives one anna from the pupil for each table he learns, up to 10 times. These tables do not stop at 12, as ours do, but they go on to 100 times. After the first ten tables have been mastered, the master gets paid four annas for every additional ten tables taught. Boys generally learn up to forty or fifty times of each table; a few, however, learn up to one hundred. When the multiplication table is learnt, which it generally is in four or five months, the masters get one rupee four annas in advance, and in the month of *Bhádon*, they visit each house, and are paid four annas in coin, and get cloth worth eight annas from each house. This visiting is called *chauk chakara*. They also receive 1¼ sérs of grain from each pupil on Sunday, which day is a holiday. The rudiments of writing are taught on the ground; letters are formed in the dust, with a blunted reed; when the pupils have learnt how to form the letters, a board is given to them, and the tutors then receive a present

of from one rupee to one rupee four annas. When they have completed their education in writing, a present of one or two rupees, or a cow, or clothes, are given. Children go at five or six years of age. There is no previous examination. They take about two-and-a-half years to finish the course. The teacher says the lesson, and the boys repeat after him. Sometimes the cleverest boy says the lesson, and the others repeat after him. This is called *mahráni*. The first thing they are taught is to praise God, which they do by repeating and writing the words '*Onamassi dhan*,' a corruption of the three words, '*Auj nama Sidhún*,' which mean 'Obeisance to God and the Saints.' Punishments are of the same description as in the Persian schools. Boys are expelled in the same way, and for the same reasons; and the tutors are respected and looked up to.

"*Pathshála, Sanskrit Schools.*—Boys generally come to these at six or seven years of age, and read 10 years; some less than this; sometimes a *Pandit* teaches young Brahmans of from 15 to 20 years of age. These latter live by begging in the villages, and give the teacher the benefit of their services. These learners are called *Biddhyáratis*. They have many holidays—about eight a month—on the days of change of the moon. *Chaudas* is repetition day. Nothing but Sanskrit is taught.

"*Maktabs for learning Arabic.*—Zamíndárs who wish that their children should have a finished education send them to the *Muazzins* at the mosque. These men generally know some portion of the Qurán by heart. They teach the youth what they know, though very often neither of them understands the meaning of it. The person who recollects the whole Qurán is entitled to the distinguishing name of *Háfiz*; but it is very often given to those who recollect very little. The instruction is not confined to boys; grown men sometimes come to learn it, and little girls. The teachers are paid by cooked food, grain, or clothes. Repetition is generally on Thursdays; sometimes on Mondays and Thursdays. Fridays and other feast days are holidays. Punishments, &c., as above.

"There are only two places where Gurmukhi is taught. The learners give according to their ability. Their education is completed in two or three years."

The distribution of scholars by religion and the occupations of their fathers, as it stood in 1882-83, is shown below:—

Details.	Boys.	Girls.
Europeans and Eurasians	...	...
Native Christians	17	...
Hindus	3,094	17
Mussalmáns	1,828	42
Sikhs	397	1
Others	4	...
Children of agriculturists	2,960	37
" " non-agriculturists	3,180	23

CHAPTER III, I.

Education.

The old system is obsolete and has been replaced by well organized schools maintained by Government, by local bodies and private enterprise. The two Inspectors of the division with their Assistants and one District Inspector with his Assistants constitute the controlling and supervising agency. There is one Government High School at Ambála City. The District Board maintains 170 Vernacular Middle and Primary Schools and the municipal bodies and local committees maintain 17 Upper and Lower Middle Schools. As regards private bodies the Arya Samaj maintains 6 schools, local Hindu Societies 22, the Singh Sabha 5, the Islamic Societies 14 and the Christian Missions 3. Besides these the Arya Samaj runs 6 schools for the Chamárs and other depressed classes and the Dev Samaj 3 schools of a similar character. All these are boys' schools. For girls there are thirty schools in the district, 13 run by the local bodies, 6 by Christian Missions and the rest by private enterprise.

The distribution of scholars by religion.

1. The following statement shows the number of boys of each religion attending school in 1890 and 1919:—

	1890.		1919.	
	Males.	Females.	Males.	Females.
Non-Brahman Hindus ...	3,720	30	5,986	609
Sikhs	520	15	2,324	53
Jains	141	...	137	38
Mussalmáns	1,778	95	4,184	363
Christians	139	116	79	158
Other religions (depressed classes)	...	...	574	5
Brahmans	...	...	1,915	123

Number and kinds of schools.

2. (1) *High Schools*.—In the district there are 10 High Schools for boys with an average attendance of 2,814. They are:—

(*i*) Government High School, Ambála City.
(*ii*) Anglo-Sanskrit High School, Ambála City.
(*iii*) Khalsa High School, Ambála City.
(*iv*) Mission High School, Ambála City.
(*v*) Muslim High School, Ambála City.
(*vi*) Banarsi Das High School, Ambála Cantonment.

Number and kinds of schools.

(*vii*) Hindu-Muhammadan High School, Ambála Cantonment.

(*viii*) Municipal Board High School, Jagádhri.

(*ix*) Muncipal Board High School, Rúpar.

(*x*) London Baptist Mission High School, Kharar.

No. (*i*) is managed by Government, Nos. (*viii*) and (*ix*) by municipal committees, No. (*vi*) by Rai Sahib Lala Banarsi Das and the rest by religious and private bodies.

(2) *Middle Schools.*—These have an average attendance of 1,782 boys and are of two types, (*a*) Anglo-Vernacular, (*b*) Vernacular. At present there are 4 Anglo-Vernacular Middle Schools, *viz.*, (1) Coronation Middle School, Kálka Notified Area, (2) Muslim School, Sadhaura, (3) King George School, Kasauli, (4) Khalsa School, Chamkáur. No. 1 is managed by a public body, Nos. 2 and 4 by religious bodies and No. 3 by a local committee. In addition to these there are 13 Anglo-Vernacular Schools up to the 5th Lower Middle standard. There are 7 Vernacular Middle Schools at Mulána, Biláspur, Naráingarh, Kharar, Manimájra, Morinda and Buria. They are all District Board Schools except Buria, which is a Municipal Board School. Besides these, there are at present 5 Lower Middle Schools up to the 6th Class but their number will soon be raised to about 25.

(3) *Primary Schools.*—These are 162 distributed as follows over the different tahsíls:—

(*a*) Ambála	37
(*b*) Jagádhri	23
(*c*) Naráingarh	26
(*d*) Kharar	45
(*e*) Rúpar	31
Total	162

The average attendance at these schools last year was 9,531. To several of these well graded Mahajani classes are attached. The language taught in most of the schools is Urdu, but in some Hindi is taught as a second vernacular and in others Hindi is the medium.

(4) *Industrial Schools.*—These are only two with an average attendance of 95 boys. Both are maintained by Municipal Boards, one at Ambála City and the other at Rúpar. They are up to the 5th Class and teach carpentry and drawing.

(5) *Low-caste Schools.*—These are 9 in number with an average attendance of 276 boys. They are maintained by the Arya and the Dev Samajes. They teach the 3 R's with Hindi as the medium of instruction.

CHAPTER III, I.

Education.

Number and kinds of schools.

(6) *Indigenous Schools.*—These are ten in number and teach Hindi and Sanskrit only.

(7) *Elementary Branch Schools.*—Forty-four in number, maintained by the High and Middle Schools chiefly as feeders. The Christian Missions also maintain them where a school of a higher standard is not possible.

The Girls' Schools are all Primary Schools, excepting the two Mission Schools in Ambála City.

The following is a comparison with the condition in 1888:—

Kind of School.	*Number in* 1888.	*Number in* 1920.
High	2	10
Anglo-Vernacular Middle ...	5	4
Middle	11	12
Primary	89	162
Industrial	...	2
Low-caste	...	9
Indigenous	...	10
Elementary branch ...	...	44
Total ...	107	266

Girls' Schools.

Anglo-Vernacular Middle ...	...	2

SECTIONAL SCHOOLS.

Boys' Schools.

High	1	6
Anglo-Vernacular Middle ...	1	15
Primary	24	63

Girls' Schools.

Anglo-Vernacular Middle ...	...	1
Vernacular Middle ...	...	1
Primary	...	15

History of some of the institutions.

The Mission High School at Ambála City is the premier institution in the district. It was started in 1839 by the American Presbyterian Mission and had a building of its own erected in 1854. The Municipal Board School at Ambála City was converted into a Government School in 1905. The Anglo-Sanskrit High School was started in 1897 by public

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History of some of the institutions.

subscription. The Khalsa High School was started later and the Muslim High School came into existence in 1913. All these private schools receive grants-in-aid from the Government. There are two High Schools in Ambála Cantonment. The Hindu-Muhammadan High School was started in 1892 and was managed by a body of Hindus and Muhammadans till 1913 when it was made over to the control of the Cantonment Committee. Rai Bahadur Lala Banarsi Das, banker and mill-owner, Ambála Cantonment, runs a High School mainly at his own expense. He has recently announced the generous intention of raising it to the status of a college. The Municipal Board, Rúpar, maintains a High School with a grant-in-aid from the Government. The London Baptist Mission School at Kharar was started in 1892 and raised to the status of a High School in 1913. Its special features are an Agricultural and a Tailoring Class and a Co-operative Society for the purchase of books, stationery, etc., for the boys. The Municipal Board, Jagádhri, also maintains a High School with a grant-in-aid from the Government and the District Board. The Kálka Notified Area Committee maintain an Anglo-Vernacular Middle School with help from Government and the East Indian and Kálka-Simla Railway Boards. The Khalsa School, Chamkáur, is managed by a local committee with some aid from the Chief Khalsa Diwan. The Muslim School, Sadhaura, is maintained by a local Anjuman. It was started in 1915 and receives a grant-in-aid from Government. A Primary School is maintained at Sanáwar. It was started by public subscription and receives a grant-in-aid from the Government.

The American Presbyterian Mission maintains a Girls' School at Ambála City and the Baptist Mission one at Kharar. Rai Bahadur Panna Lal, Rais, runs a *Pathshála* at his own expense in Ambála City. There are Mission Schools for girls at Buria and Jagádhri.

There is the Lawrence Royal Military School at Sanáwar. It was founded by Sir Henry Lawrence, after whom it is called, and is exclusively for the benefit of the children of British soldiers; it is maintained by the Government of India. The children number 500—250 boys and 250 girls. The present Principal, the Rev. G. D. Barne, M.A., has organised the school on the house system. The staff is ample and well qualified.

SECTION J.—MEDICAL.

There are three charitable hospitals maintained by the District Board in the district; the Municipal Towns of Ambála, Jagádhri, Rúpar and Sadhaura, each maintain a charitable hospital in their town. The Notified Area of Kálka also maintains a charitable hospital.

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Medical.

One dispensary maintained by the Irrigation Department at Dádúpur also affords charitable medical relief to out-patients. Although there are no Government or Local Fund Medical institutions devoted to the relief of women and children only, there are several such maintained by other agencies.

Thus in the city of Ambála an out-door dispensary is maintained for women and children by the charity of a private donor, and in Ambála City and Jagádhri Towns hospitals for women and children are maintained by Missionary Agency.

At Kharar some medical work is done by the Baptist Mission.

The Police, Railway and Canal Dispensaries do not call for remark, as they are for the sole use of the departments concerned.

The total expenditure on all Local Fund Medical Institutions for the whole year 1918 was Rs. 36,042.

During that year 141,741 out-door patients and 2,555 in-door patients were treated.

Vaccination is compulsory in Ambála City, Jagádhri Town and Rúpar Town.

The district is not more subject to the visitation of epidemic disease than neighbouring districts and is not severely affected by malaria, and there was hardly any plague during 1918; although influenza prevailed as an epidemic in that year there were many districts which suffered much worse.

The Ambála Leper Asylum.

This Asylum was founded in 1856. It was built and at first supported largely by the contributions of officers in the Cantonments, but later aided largely by Government and the Mission to Lepers in India and the Far East. It is situated north-east of the city and north of the Grand Trunk Road. The buildings have been enlarged so as to provide accommodation for about eighty patients, although the average attendance is only about fifty, and a small chapel open on all sides was built by the Leper Mission. The objects of the Asylum are not only segregation of poor lepers and the alleviation of their physical sufferings, but their moral and spiritual improvement as well. There is hope that an actual cure for leprosy has been found. During the past year special treatment has been given to 32 lepers by the lady doctor in charge of the Zenana Mission Hospital under the supervision of Sir Leonard Rogers, and in the case of those who have continued to receive injections there is improvement due to both special diet and medical treatment. An Indian Compounder with special training attends to the medical treatment of the inmates under the honorary supervision of the above named lady doctor, while another Indian living in the Asylum compound

looks after the general needs of the inmates under the supervision of a resident missionary. The Civil Surgeon of the station has general supervision of the Asylum.

CHAPTER III, K

Miscellaneous.

Under the new scheme the Punjab Government has assumed practically the entire responsibility for the institution and makes a grant of Rs. 8 per adult leper per month, the American Presbyterian Mission furnishing free the services of the lady doctor and the Missionary Superintendent.

With Government Funds under the supervision of Sir Leonard Rogers the latest treatment for leprosy was begun in March 1919. Of the 32 lepers who began the treatment only 6 persisted, and at the end of a year all 6 showed some benefit due, no doubt, partly to the drug, sodium morrhuate, and partly to a good diet. At present about 26 are under the special treatment. A good Hindu Compounder has been engaged who was given a special training in the treatment of leprosy. He not only gives the hypodermic injections but sees that each patient gets his special diet.

The treatment is supervised by the lady physician in charge of the Philadelphia Hospital (the Zenana Mission Hospital) and great hopes are entertained that a permanent cure will be effected in time.

SECTION K.—Miscellaneous.

War work in the Ambála District.

The Great War broke out on August 4, 1914. At that time there were only 2,851 men of this district in the Army. Of these all but a very small number came from the Rúpar and Kharar tahsíls. The assistance of the civil authorities was definitely invoked in 1916 when the District Officers were called upon to furnish 1,500 camel sarwáns and 2,000 muleteers for an emergency in Mesopotamia. The Ambála contribution was meagre as 5 sarwáns and 22 muleteers enlisted.

The class system of recruiting which obtained before the War did not answer the purpose. The territorial system was therefore adopted from January 1917. A Divisional Recruiting Officer was appointed to enlist recruits of all classes obtained in the area for which he was appointed. In August 1917 Captain H. K. Trevaskis, I.C.S., was appointed Assistant Recruiting Officer with powers to enlist on the spot. He arranged weekly visits to Kharar, Chhachhrauli (or Jagádhri) and Sadhaura. A Special Recruiting Medical Officer was also appointed. These facilities helped recruiting much in areas with a previous tradition. But something more was required to nurse recruits from the new classes. The system of regimental depôts was devised. The depôts of 1/18th at Abdullapur and of the 36th Sikhs at Chhachhrauli for Sikhs and Hindu Jats proved continuously successful. New recruits made far the best recruiters. They were given a short training and out on recruiting duty before despatch to their regiments.

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Miscellaneous.

War work of the district.

Following on the announcement that Government expected from the district a quota of 9,000 in the year beginning with April 1st, 1918, quotas were fixed for each tahsíl and eventually for each town and inhabited village. Owing to various causes there was great delay in working out the quotas and the system did not have a long trial. Recruiting, however, was in full swing when the influenza and the Armistice put an end to it. As many as 7,299 recruits had been enlisted by that time.

About two-thirds of these were provided by the main land-owning classes of the district. Sikh Jats did best and the Sainis came next to them. The Málís and Hindu Gujars were the worst.

The contributions of the district to the War Funds were liberal. Fourteen lakhs were invested in the First War Loan which was announced in 1917. The purchase of cash certificates was stimulated in villages and about 8 lakhs out of 14 are believed to have been raised in this manner. The Second War Loan was announced in May 1918. The instructions were to obtain no investments from the classes which could enlist in the Army. Investments in the form of cash certificates were discouraged. In spite of these measures the total investments of the Ambála district in the Second War Loan amounted to Rs. 7,35,556.

Rupees 70,000 were subscribed to the Imperial Indian Relief Fund in the early days of the War and Rs. 12,347 later on in the Punjab Aeroplane Fund. Rs. 14,620 were collected to provide articles required by the War Hospitals in Cantonments. Rupees 4,164 were collected towards the Ambála Ladies War Fund, out of which Rs. 1,500 were remitted to Lady O'Dwyer's Comforts Fund and the balance put into the Imperial Relief Fund. Rupees 1,300 were collected for the Prince of Wales Fund and Rs. 46,745 were received for 'Our Day.'

For details of conspicuous war work done and honours awarded therefor the reader is referred to the printed Ambála District War Record.

Arms Licenses.

Two hundred and nine licenses were issued during the year 1919 for the protection of crops and 809 for the purposes of sport or protection of life and property. Of the latter 76 are military licenses held free of charge. Fifty-three holders are exempted from the obligation of obtaining licenses.

Court of Wards.

There are six estates under the Court of Wards. A brief account of these follows:—

Manáuli.—It was first taken under superintendence on 7th September 1909 on account of the minority of Sardár Umrao Singh. It was released on 15th November 1918 on the ward's attaining majority, but was re-notified on the same day on account of the ward's incapability to manage his own affairs. In 1909 the estate was indebted to the extent of

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Court of Wards.

Rs. 50,000. The income of the estate amounted to Rs. 92,857 including a jágír of Rs. 48,381. The debt has been cleared off and the estate is prosperous. It invested Rs. 75,000 in the War Loans and purchased 19 squares of land in Lyallpur and Montgomery. Rupees 1,74,500 have been advanced to other estates. Sardár Umrao Singh has recently been appointed Assistant Manager to give him some experience.

Kotaha.—The estate came under the Court of Wards on the 1st February 1911 on account of the incapability and indebtedness of Mir Muhammad Jafar Ali Khan. A detailed account of the family is given elsewhere. The income of the estate amounts to Rs. 37,065 including a jágír of Rs. 12,109. Rupees 23,000 per annum are contributed to the main estate at Bulandshahr towards liquidating debt.

Ráipur.—The estate was taken up on 19th June 1906 on account of the incapability of the Rais Rao Baldev Singh. Debts amounted to Rs. 1,13,002, out of which Rs. 46,500 remain to be paid off. The annual income of the estate is Rs. 19,180 including a jágír of Rs. 4,154.

Mánakmájra.—The estate came under superintendence on 29th February 1912 on account of the minority of the Rais S. Jogindar Singh. The liabilities which amounted to Rs. 6,070 have been cleared off. The annual income of the estate amounts to Rs. 14,416 including a jágír of Rs. 9,982.

Kandhola.—The estate was taken up on 6th May 1902 on account of the minority of the Rais S. Bhagwan Singh. The estate had to pay debts amounting to Rs. 13,730. These have been liquidated. The annual income of the estate amounts to Rs. 9,905 including a jágír of Rs. 7,237.

Registration.

The Deputy Commissioner acts as Registrar and each Tahsíldár is a joint sub-registrar for his tahsíl. There are also departmental sub-registrars at Ambála City, Jagádhri, Naráingarh and Rúpar and honorary sub-registrars at Kharar and Rámgarh. The Cantonment Magistrates of Ambála and Kasauli are also sub-registrars within their respective jurisdictions.

CHAPTER IV.

PLACES OF INTEREST.

CHAPTER IV.

Places of Interest.

Ambala.

Ambála is situated in the open plain between the Ghaggar and Tangri Naddis, in a north latitude 30° 21′ and east longitude 76° 52′ and had a total population, including the City and Cantonment, of 80,131 at the time of the 1911 Census. It was founded during the 14th century and the founder is supposed to be one Amba Rájpút, from whom it derives its name. It seems more likely, however, that the name is a corruption of "Ambwála," or the mango-village, judging from the number of mango groves that exist in its immediate neighbourhood. The town rose to no importance either in Imperial or Sikh times. In 1809, when the Cis-Sutlej States came under British protection, the estate of Ambála was held by Daya Kaur, widow of Sardár Gurbakhsh Singh, who had died in 1783. The town had been originally conquered by one Sangat Singh, but was treacherously wrested from him by Gurbakhsh Singh, whom he had entrusted with its guardianship. Daya Kaur was temporarily ejected by Ranjit Singh in 1908, but was restored by General Ochterlony. On her death, which occurred in 1823, the state lapsed to the British Government, and the town was fixed upon as the residence of the Political Agent for the Cis-Sutlej States. In 1843 the present cantonment was established, and in 1849 Ambála became the headquarters of a district and division under the newly formed Punjab Administration.

The City.

The City itself is unwalled, and consists of two portions known as the old and new town. The latter has sprung up since the location of the cantonments, and consists of a main street, straight and about 30 feet wide, which was laid out by Sir George Clarke when Political Agent. In the old town the streets are as usual, narrow, dark and tortuous. The principal streets are paved with *kankar*, and drained by open side drains. The water-supply has always given trouble. The present supply is derived from Handesra on the Tangri Naddi eight miles from the City. The water is pumped from wells at Handesra to a reservoir in the City. This supply was opened in 1896. From the first the yield was less than was anticipated, and it has since steadily fallen. As a result the present supply is quite inadequate. Experiments for increasing the supply have been made by laying a horizontal strainer tube under the bed of the Tangri. The results have been favourable, and a subsidiary pumping station is to be installed. A drainage system was completed in 1905, under which two sewage farms were constructed outside the City, where the sewage is pumped from tanks on to the fields by oil engines.

The Municipal Committee consists of 12 elected, 3 *ex-officio* and 2 nominated members, presided over by the Deputy Commissioner.

The City.

There has been a considerable increase in schools of recent years. There are now in Ambála City 5 High Schools, 8 Indigenous Schools, 1 Municipal Girls' School, and 1 Municipal Industrial School. Ambála is well situated from a commercial point of view. There is a considerable trade in grain; cotton goods, darris and glass are the principal manufactures. The Imperial Steam-roller Flour Mills were recently erected by Lala Balmukand. Besides a large Civil Hospital there is Behari Lal's Lady Hardinge Female Hospital, a female hospital managed by the American Mission, a Jail Dispensary, a Police Hospital, and a Léper Asylum. The Courts of the Deputy Commissioner and Magistrates are situated near the Railway station about half a mile to the south-west of the City, together with the District Offices, Treasury and District Board Office. To the south-east of the City lie the Civil Lines, the District Judge's Court, the Police barracks and the jail.

The Cantonment.

The Cantonment lies four miles to the south-east of the City, and covers an area of 9,930·17 acres. It dates from 1843. It is said that after the abandonment of the Karnál Cantonment in 1841 on account of the prevalence of malaria, the troops were marching to a place near Sirhind which had been selected as the site for the new Cantonment. A halt of two days was made at Ambála and the health of the troops so improved that halt was prolonged, with the result that the malaria altogether disappeared. In consequence of this it was decided to make the new Cantonment at Ambála.

The Ambála Brigade, which was previously part of the Lahore Division, rose during the war to the status of an independent brigade under a Major-General. This arrangement ceased after the war and the brigade now comes under the 16th Division, and is commanded by a Lieutenant-Colonel with a brigade staff. The normal post-war garrison used to consist of—

1 Battery, Royal Horse Artillery.
1 Battery, Royal Field Artillery.
1 Ammunition Column.
1 Infantry Brigade Headquarters.
1 Battalion, British Infantry.
1 Squadron, Royal Air Force.
1 Indian Cavalry Depôt.
1 Battalion, Indian Infantry or Pioneers.
3 Mule Corps.

The Brigade Headquarters and half the British Infantry go to the hills for the hot weather.

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The Cantonment.

The staff includes a Deputy Assistant Director of Supply and Transport and an Assistant Commanding Royal Engineer, while there is a Garrison Engineer in charge of the buildings and public works of the station. The Medical Department, including the station hospital which contains 220 beds, is under the control of an Assistant Director of Medical Services. There is a Military Grass Farm, which, together with the Indian Cavalry Grass Farm, covers a total area of 2,479 acres. There is also a Military Dairy Farm to the west of the Cantonment covering an area of 334 acres, with about 450 cows and buffaloes. The dairy is fitted with the latest machinery and appliances, and has its own electric plant. The Garrison Church is considered one of the finest in the province, and will seat more than 1,000 persons. The Sirhind Club, in the middle of the station, was founded in 1891 and has at present 250 members. There are a number of European shops in the Cantonment, and several good hotels. Near the British Infantry barracks is one of Miss Sande's Soldiers' Homes where the men can get good food at reasonable prices, and wholesome recreation. The home is managed on excellent lines, and the efforts of Miss Shepard, the Superintendent, for the welfare of the soldiers are much appreciated by the men of the Garrison.

The Cantonment water-supply previous to 1908 was derived entirely from wells at Kayra on the banks of the Tangri Naddi, about five miles north-east of the station. This supply was installed about fifty years ago. In 1908 a piped supply was opened from Bibyal, also on the banks of the Tangri, two miles east of Cantonments, at the cost of about seven lakhs. The latter is now the only supply used for drinking purposes, the Kayra supply being used only for watering animals, roads and gardens. The Kayra supply depends on a masonry duct which is in constant need of repair, and only a portion of the water pumped from the works reaches its destination. The two sources combined scarcely suffice to supply the needs of the Cantonment, and as the water level at Bibyal is sinking the piped supply is precarious.

Rúpar.

Rúpar is situated on the Sutlej, 45 miles north of Ambála, and has a population of 6,935 (1911). The town is one of considerable antiquity and was formerly known as Rúp Nagar. The following legend is told as to its early history. At the time of the early Muhammadan invasions of India a Rája called Rokeshar ruled here, who founded the town and called it after his son Rúp Sen. This Rája was daily supplied with milk by Mussammat Masto, a Gujari of some neighbouring village. One day a *fakír* called Roshanwali met Masto with the milk and wished to buy it, offering twice the ordinary price. Masto agreed, but the *fakír* only dipped his finger in the milk, which then went on to the Rája. Rokeshar on tasting the milk perceived that it had been polluted, and on

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Places of Interest.

Rúpar.

hearing the truth from Masto, sent for Roshanwali and had his finger cut off. The *fakír* in revenge went to his nephew Khalid, ruler of Multán, and asked for help against the Rája of Rúpar. Khalid was about to get married, and the date for the wedding was fixed. He agreed, however, to cut off his head to represent him at the marriage, and to send his body with Roshanwali to Rúpar. This was done, and the expedition was also accompanied by the Princes of Bokhara and Syria. A fierce battle took place. Rokeshar was defeated and became a convert to Islam. Two of his sons refused to accept Islam and went away to the hills. A third son became Muhammadan and his descendants are the Sen Rájpúts of Rúpar. Masto is said to have been turned into stone in consequence of sarcastic remarks about the headless body of Khalid, and a structure identified with her memory still stands in Rúpar. Roshanwali is said to have been buried in the Khera Mohalla at Rúpar, and Shah Khalid in a village near by called after him. Two big fairs are held in the month of *Jeth* at Shah Khalid's grave. At the foot of the mound on which his tomb stands there is a deep well with a stone inscription shewing a date of the time of Shah Jahan.

In later years **Rúpar** formed part of the dominions of the Sikh Chief Hari Singh, and in 1792 came to his son Charat Singh. His estates were confiscated in 1846 in consequence of the part taken by the family in the Sikh War of 1845. It was at Rúpar also that the celebrated conference took place in 1831 between the Governor-General, Lord William Bentick, and the Mahárája Ranjít Singh.

Rúpar is the headquarters of a sub-division of the Ambála district, and is the site of the headworks of the Sirhind Canal. The Assistant Commissioner in civil charge of the sub-division, and an Executive Engineer of the Canal Department are stationed here. The public buildings are the Assistant Commissioner's Court and the Munsif's Court, the tahsíl, thána and Municipal office. There is also a Civil Dispensary and a Veterinary Hospital. The European bungalows and canal offices are situated separately in the headworks area. There are also two inspection bungalows controlled by the Canal Department, while a third is under construction. The municipal committee consists of nine members, six of whom are elected. There are three Government aided schools, two aided by the municipality, and one unaided Anglo-Arya Middle School. The chief articles of trade are country cloth, silk, locks and iron work, *susi*, shoes and clay models. There are two corn mills, one of which is also used for ginning cotton.

During the construction of the canal there was a railway between Rúpar and Doráha, and the total population of the town in 1875 and 1881 was over 10,000. In 1882 the canal was opened and the railway was taken up in 1884-85. After that the population sank again to about its present level.

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Rúpar.

Rúpar is connected by metalled roads both with Sirhind, on the North-Western Railway, and with Chandígarh, on the East Indian Railway. There is a mail tonga service with Sirhind, and a private motor service has been attempted, but owing to the torrents the permanence of the latter is doubtful. The canal is navigable and is used for the conveyance of passengers and freights between Rúpar and Doráha. It is probable that the carrying out of the hydro-electric project near Kiratpur will have considerable effect upon Rúpar, and a permanent branch of the North-Western Railway running through the town is proposed. It is also expected that one of the main transmission lines from the power station to Patiála State will pass through Rúpar, making available a large supply of power at a cheap rate. This will almost inevitably lead to a demand for factory sites in this locality, and Rúpar is likely to became an important industrial centre.

Kotla Nihang and Chamkáur.

These two villages in the neighbourhood of Rúpar are of interest in connection with the following Sikh legends about Guru Gobind Singh:—

Anandpur in the Hoshiárpur District was the seat of Guru Gobind Singh's power. He was the tenth Guru in the line which began with Guru Nanak. He converted the Sikhs from a tribe of religious devotees into a nation of warriors. His power and influence increased immensely and rapidly, and he became a terror to the neighbouring hill Rájas, who were staunch Hindus. They made a league with Aurangzeb to annihilate him and laid siege to Anandpur. The Guru Sahib unable to stand the siege and expecting no quarter from his enemies fled from the place. He was pursued but made good his escape, gallantly fighting his foes. He crossed the Sirsa stream and the Sutlej and came to Rúpar, but the Hindus there refused to give him refuge. He then went to Kotla Nihang, which is close to Rúpar, and asked to be shown some secluded place for sojourn. The Patháns to whom the request was made jestingly pointed to a lime-kiln as the only fit place for him to stay in. The Guru Sahib led his horse straight to the kiln, and on his approach the fire miraculously went out. The Kháns, hearing of his portent, came and took the Guru Sahib to their house. Here however his pursuers overtook him. The Kháns were terrified and were about to betray him when the Guru Sahib remonstrated with them. They listened to him and did not reveal his whereabouts. The Guru Sahib made them certain gifts and left for Chamkáur the next day unknown to his pursuers.

An enthusiast rediscovered this kiln about the year 1913, but sceptics say that it really dates from the construction of the Sirhind Canal.

A Gurdwára has been built at the place since 1914.

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Places of Interest.

Kotla Nihang and Chamkáur.

After his flight from Kotla the Guru Sahib came to Chamkáur. The Rája of this place, Bidhi Chand by name, used previously to visit the Guru Sahib at Anandpur and frequently entreated to be ordered to render him some service. Remembering the Rája's words the Guru Sahib on reaching Chamkáur sent for him. The place where Guru Sahib halted was the Rája's garden. A Gurdwára has been built there, now called Dam Dama Sahib, from the Guru's having taken rest there. The Rája came to see the Guru, but met his request for protection very coldly. He said he had only one house in his possession which was occupied by his zenana. The Guru Sahib with his forty followers and two sons thereupon went and forcibly opened the gates of the fortress. It is also said that the Guru Sahib touched the Rája on the back and the latter became stupified and followed him spellbound to the fortress. Whether by physical or by spiritual force the Guru Sahib succeeded in establishing himself in a portion of the fortress. That portion is also a Gurdwára, now dedicated to the Guru Sahib ; it is called the Tilak Asthan from the story that the Guru Sahib on his flight from the place marked Sant Singh, a follower, with the Tilak and made him his successor. It is said that the Guru's pursuers, 22 lakhs in number, came up and laid siege to the fortress. The siege lasted for some time, and eventually the Guru Sahib sent his two sons to fight the enemy. Both died heroically, and of the forty Sikhs only three survived. The place where the two sons and the thirty-seven Sikhs died is the site of the biggest Gurdwára in Chamkáur, called the Katlgarh or Shahíd Garh. It is of a mixed style of architecture and is mounted with a dome and minarets in the fashion of Islamic places of worship. The tradition is that it is an imitation of the Guru Sahib's own Samadhi at Hazúr Sahib in Hyderabad. It is said that Gurdial Singh, an ancestor of the Singpur family of Jágírdárs, visited the Hazúr Sahib and was told in a dream to render his devotions at Chamkáur Sahib instead of coming to Hazúr Sahib. He brought the design from there, and his son completed the building and constructed the minarets.

The Guru Sahib fled from Chamkáur with only two followers, leaving Sant Singh disguised in his own dress. A Mazhabi Sikh, Jiwan Singh by name, was left in command at Chamkáur. A fourth Gurdwára called the Shahíd Burji is dedicated to him. It is visited by Mazhabi Sikhs only.

Two big fairs are held in Chamkáur, one in the month *Poh* to commemorate the massacre of the two sons, the other on the occasion of the Dosehra. Both are largely attended by pilgrims from far and near.

Bardar.

This is a small hamlet situated in the Siwáliks about 10 miles east of Rúpar. It has in it the ruins of an ancient city. A number of stone images were discovered in a field some forty years ago and are considered to be about 700 years' old.

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Bardár.

The images are of Durga and other minor Hindu deities. This indicates the existence of a temple at that spot. Possibly, the city was submerged in some sudden convulsion or earthquake which prevented the people from saving even the images of their gods.

The local tradition is that the place was once ruled by a Rájpút Rája of the Dahia tribe. A force of invaders of the Ghorewah section of the Rájpút tribes came from the south. They pitched their tents outside the village and sent word to the Rája asking for *dahi*. The Rája took this demand for *dahi* as an insult. He sent out pitcherfuls of dung overspread with a small quantity of *dahi*. The strangers who were prepared for a conflict took up the gauntlet, and a battle ensued, ending in the complete victory of the Ghorewah invaders. From that day the loss of this place has become a bye-word among the Dahia Rájpúts, and they say on hearing of the birth of a child in their tribe "what if a child is born. He won't recover Bardar."

There is a small temple here built to the goddess Mansa Devi. It was once largely visited by the Labanas residing near Manimájra. But they have now become Sikhs and no longer worship the goddess.

The village is now owned by Jats and Gújars. When they came to settle here the place was entirely uninhabited. The Jats are of the Mundi tribe and originally came from near Ludhiána. Coins of the age of Akbar and Muhammad Shah are found now and then, and images have been frequently unearthed, some of which have been deposited in a *Shiválа* at Rúpar. They are said to be of a Budhistic design.

Siswán.

Siswán is situated at the entrance to the Siwáliks on the old Kurali-Simla road. This road was at one time the main entrance to the hills, and in Sikh times Siswán was of considerable importance as a market for opium, charas, wool and other hill products. It also traded with the hills in grain brought from the plains. Its commercial business extended all over the province, and the inhabitants still remember grain carts coming from places as far away as Bhatinda. This prosperity ceased with the construction of the Kalka-Simla Road and the introduction of Government control over opium and charas. The place is now going to ruins and the banias are fast deserting it.

There is a small temple here to Bhairon, gate-keeper of Shivji. It is visited by local Mahajans only, and there is no fair of any importance. There is no tradition as to how the temple came to be built here, but the Siwáliks abound with monuments to Shiv-ji and his attendants.

Gold is collected in the torrent here, but not in any appreciable quantity.

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Places of Interest.
Manimájra.

Manimájra is situated on the Chandígarh-Rúpar Road, 23 miles due north of Ambála. Nothing is known of its history before the Sikh period, though there is a legend that it was founded by Mani Ram, Jat, Dhillu, about 400 years ago. But after the death of Zain Khan, Governor of Sirhind, in 1763 A.D., and the break up of the Imperial power, one Gharib Das, a Sikh leader, seized upon 84 villages which his father had held as a revenue officer under the Empire. Manimájra became the capital of the new principality, which was further extended by the seizure of the fortress of Pinjaur. This, however, was afterwards wrested from Manimájra by the Patiála Rája. Gharib Das died in 1783, leaving two sons, Gopal Singh and Parkash Chand. The elder of these did excellent service in 1809, and again in the Gurkha campaign of 1814. He received at his own request, in lieu of other reward, the title of Rája. He died in 1860. The jágír, then worth Rs. 39,000 a year, finally lapsed to Government in 1875 on the death of the late Rája Bhagwan Singh without proper heirs; and the importance of the place has since rapidly declined.

There are various Sikh legends in connection with a Mussammat Raj Kaur, wife of Ram Rai of the family of Sikh Gurus. Raj Kaur is said to have quarrelled with her husband and to have come to Manimájra from Garhwál Tiri. Gharib Das is said to have owed his power to the fact that his father Ganga Ram helped Raj Kaur to prop up her house one rainy night, and so won the holy woman's blessing. Gopal Singh, however, son of Gharib Das, fell foul of Mussammat Raj Kaur at the time of building the fort at Manimájra. Raj Kaur was building a temple at the same time, and the Rája took away her workmen for his fort. Raj Kaur was obliged to abandon her temple but retaliated by pronouncing a curse on all who should erect a building higher than the present height of the temple. According to the legend it was this curse which caused the extinction of the Rája's family, as Gopal Singh's fortress was made higher than the temple. The curse is believed to be still effective, and has caused such inconvenience that the people of Manimájra recently collected a sum of Rs. 1,000 for the purpose of increasing the height of the temple, and so making it safe to build higher houses.

The shrine of Mansa Devi, situated a few miles to the north of the town, is yearly a centre of attraction to large numbers of worshippers. The shrine formerly was in the Náhan territory. On one occasion, however, the stream which supplied the pilgrims with water was cut off by some of the hill tribes, and great distress occasioned. At this crisis, Gurbakhsh Singh, Rája of Manimájra, most opportunely dreamed that the goddess appeared to him, and directed him to establish her shrine in his territory. He obeyed the call with alacrity, and was rewarded by the realization of considerable profit from the annual fair. As many as 40,000 people, of whom perhaps

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Places of Interest.

one-half are pilgrims from a distance, are computed to attend the festival, which takes place on the 8th *Chait* and four following days.

Manimájra.

The local industries are the manufacture of various articles from bamboo, and cutting mill-stones, of which a large quantity are annually turned out. A small trade also is carried on with the hills in country produce, especially ginger and spices. Manimájra is the centre of the very unhealthy tract known as the Neli, which has been previously mentioned. The town is occupied by cultivators from a number of the worst villages of the tract, who are unable to live on their lands owing to the deadly climate. A large proportion of these people are afflicted with malarial disease of a very bad type, and the town has in consequence acquired a bad name for sanitation. It is in a miserable, decayed condition, and in spite of the fine crops to be raised in parts of the Neli the strongest inducements will hardly tempt new cultivators to settle in the place.

Panjaur.

Panjaur is a small village in the Patiála territory, about 3 miles south of Kálka and six miles north of Chandígarh. It is famous for the beautiful Mughal Garden situated there.

The garden lies on the Ambála-Simla Road just outside the village *abadi*. It is said to have been planned by a certain Fidai Khan in the reign of the Mughal Emperor Jahangir. Akbar the Great had a long but unsuccessful war with the hill Rája of Bhowána who held sway over the country extending from Rájpúra to Solon. The tradition is that the Emperor's siege of 12 years proved abortive. Possibly local patriotism has modified the tradition. We are told that Fidai Khan, the son of Jahangir's wet-nurse, came to settle in this *ilaka* and laid the foundation of the garden. The elaborate design however suggests rather a ruler or Viceroy of the Great Mughal than any mere settler at the mercy of a hostile Rája.

The garden, which is surrounded by a high wall, is about two furlongs in length by one in breadth, and is laid out on a slope running down to the Ghaggar torrent. Advantage is taken of this slope to provide a beautiful example of the terraced gardens of the Mughals. There are six terraces with an artificial stream running down the middle of each and falling in a cascade to the next level, while fountains throw the water to an increasing height as the lower terraces are reached. The gateway, surmounted by a suite of rooms, gives access to the highest terrace from the Kálka road, and the eye is met by green lawns and bright flower beds, while in the centre the stream, flanked by avenues of tall palms, leads into the white Shish Mahal, a building standing at the far end of the terrace. The lower terraces are laid out on a similar plan; a two-storied building called the Rang Mahal stands at the end of the second terrace. This is used by the Rája as a rest-house on his visits to Panjaur. It overlooks the third terrace

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Panjaur.

at a considerable height and affords a beautiful view of all the lower levels. The fourth terrace contains a tank in the centre of which is a summer house surrounded by fountains.

Tradition ascribes Fidai Khan's flight from Panjaur to a curious story. He requested the Rája to send his Harem to the garden for an interview with his wives. The Rája sent such of his female servants as had their throats swollen from goitre. The Khan's wives were terrified on hearing that the climate bred such a disease. Fidai Khan deserted the place. The garden passed to the Rája of Bhiwána and from him to the Rája of Sirmúr. The Patiála State bought the garden and a considerable *ilaka* from Sirmúr for Rs. 60,000.

Kálka.

Kálka is a small town situated on the banks of the Sukhna Nadi, just at the point where the torrent emerges from the hills. Its height above sea level is 2,270 feet and its population according to the 1911 census was 5,938.

With the adjoining village of Kurári the town forms an island of British territory surrounded by Patiála State. The area was acquired from the Darbár in 1846 and was included in the Simla district. The town of Kálka as it now stands did not then exist; a site was marked out for a bazár as soon as acquired, and the "tehzamini," a ground rent, which forms one of the main sources of income of the local committee, is a due levied in virtue of the proprietary rights of Government to this site.

In 1899 owing to the reorganisation of the cantonments in the Simla hills under a Senior Cantonment Magistrate at Kasauli, Kálka, with Kasauli, was transferred from the Simla to the Ambála district.

The town is the terminus of the East Indian Railway (extended in 1891) and the starting point of the Kálka Simla Railway (opened in 1903). It is the most convenient railhead for the Cantonment Sanitorium of Kasauli with which it is connected by a good bridle-track (9 miles); the cart road route being a good deal longer. The Ambála-Simla high road forms the main street of the town.

Thus situated, Kálka has grown considerably since its foundation and can boast a flourishing trade. The principal products of Simla and the surrounding hills—such as potatoes, ginger, pomegranate, walnuts, pears, apples and Banaksha (a native medicine)—find a sale in its markets, while in return large quantities of wheat, gram, pulses, salt, sugar, vegetable and charcoal are exported to Simla and the surrounding stations. There are many large merchants and commission agents in Kálka who ply a flourishing business and thrive exceedingly.

The proposed branch line of the North-Western Railway from Ludhiána is not likely to materialize, but Kálka will in all probability play an important part to the projected Sutlej Hydro-Electric Scheme that is being evolved at Kiratpur on the upper reaches of the river Sutlej.

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Kálka.

The town is administered by a committee consisting of six members, three of whom (including the President) are appointed *ex-officio*. The Station Master has been vice-President since 1906, while the other two are respectively a prominent Hindu and Muhammadan citizen of Kálka, nominated by Government. Sanitation has lately been improved by the introduction of a good drainage scheme, but the town is very congested, and there is every indication that its area will have to be extended in the near future.

In 1903 Kálka was made the headquarters of a sub-tahsíl in the Kharar tahsíl of the Ambála district. The Primary School that was opened in the early nineties was raised to the status of an Anglo-Vernacular Middle School in 1914, and is now a very flourishing institution. There are also three dispensaries (two railway and one civil, in connection with which an amalgamation scheme is under consideration), a Post Office, Police Station and Civil Rest-House in the town.

A Grass Farm Department was opened in 1908, while a mule and pony corps are as a rule located here. In the hot weather there is a rest camp for troops marching to and from the hills.

Kasauli.

Kasauli is the southernmost of the cantonments in the Simla hills; it lies to the west of the Kálka-Simla Road, and looks out over the Siwáliks to the plains of the Ambála district. It is about nine miles by bridle-path from Kálka and is 6,000 feet above sea level. The Cantonment covers an area of 676 acres, and its population in 1911 was 2,612. It was formed in 1842 after a survey by Colonel Tapp, Political Agent of Subáthu. It was this Colonel Tapp who gave its name, Tapp's nose, to the highest point in Kasauli (6,322 feet above sea level). The first troops to occupy the Cantonment were the 13th Somerset Light Infantry on their return from Afghánistán in 1843. Land was granted free by the Rána of Baghát for the forming of the sanitorium. The church was begun in 1844, but was not completed till 1853. Kasauli had its share in the troubles of 1857, when the Gurkha guard decamped with Rs. 26,000. The two most important institutions in Kasauli are the Pasteur Institute and the Research Institute. The Northern Command School of Signalling conducts its courses here; there is also a school of Physical Training for Indian Non-Commissioned Officers, a School of Instruction for British Soldier Clerks, and a Military Food Laboratory. The headquarters of the Ambála Brigade moves to Kasauli each year for the hot weather. The sanctioned normal garrison of British troops is 690. The water-supply is obtained from springs and is pumped to all parts of the station. The Cantonment was transferred from the Simla to the Ambála district in 1899.

Sanáwar.

The Lawrence Royal Military School situated at Sanáwar, a mile or two to the east of Kasauli, was founded by Sir Henry

Sanáwar.

Lawrence, K.C.B., in 1847. It became a Government Institution after the Mutiny of 1857, and it was now affords accommodation for 500 children of both sexes. "The object of the institution is to provide for the orphan and children of soldiers serving or having served in India an asylum from the debilitating effects of a tropical climate and the demoralizing influence of barrack life, wherein they may obtain the benefits of a bracing climate, a healthy moral atmosphere, and a plain, useful, and, above all, religious education, adapted to fit them for employment suited to their position in life ; and with the Divine blessing to make them consistent Christians, and intelligent and useful members of society."

The institution is now under the direct control of the Government of India in the Army Department, and the present Principal is the Rev. G. D. Barne, O.B.E., M.A. The Boys' School is under the direction of a headmaster and eight assistant masters with a staff of military instructors. The Girls' School is under a headmistress and nine assistant mistresses. There is also a Training College for European School Masters with twenty students in residence.

Sadhaura.

Sadhaura is a small town situated near the hills, 26 miles east of Ambála, on the Nakti or Sadhaurawáli Naddi. The town is one of some antiquity, dating back to the time of Mahmúd of Ghazni, but is now of no political importance. It is the scene of a yearly fair at the shrine of a Muhammadan saint named Shah Kumais. This fair takes place on the 10th of *Rabi-ul-Sáni* and four following days ; the attendance is estimated at 20,000 persons. There is a thána here and a dispensary. The Municipal Committee consists of nine members, of whom six are elected. Coarse country cloth is manufactured to a considerable extent in the town, and it has a local trade in country produce. The town was once notorious as being the centre of a considerable industry in the manufacture of forged documents. Much of the crime of that class in the district and over a large extent of neighbouring country was believed to have been originated or abetted by residents of Sadhaura. This occupation appears to have declined of late years. There is a large colony of Sayads in the town and neighbouring villages.

The population, which in 1875 was over 11,000, had sunk by 1911 to 7,774.

The Jamkesar Tank.

The Jamkesar Tank is in the village of Husaini near Naráingarh. Close to it are two temples, one dedicated to Ram Chandar, the hero of the Ramayana, the other to the god Shivaji. The tank is said to mark the spot where the Pándavás of the Mahábárata halted during their flight to the Himalayas. There is a tradition that the gates of a great city called Karori once stood near this spot, and that Korwa and Bari and Chhit, Kori, in the Naráingarh tahsíl, and Pilkháni in the Ambála Tahsíl were all once part of the city. Indications of former habitations are sometimes unearthed in the

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The Jamkesar Tank.

neighbourhood. The following tradition is told of the origin of the name Jamkesar. A rich bania, who wanted a wealthy husband for his daughter, sent a number of camels to Karori loaded with *kesar*, or saffron. This was to be sold to any one who could pay the price in coins of one mintage. A wealthy bania of Karori paid the price, as required, and threw all the saffron into the trough from which the mud for the banks of the tank was being taken. Hence arose the name Jamkesar. Others connect the name with Yam Ishwar, meaning God's angel of death.

Jagádhri.

Jagádhri is situated 37 miles south-east of Ambála and three miles to the north of the North-Western Railway, and is the headquarters of a tahsíl and thána. The municipality is represented by a 3rd class committee of nine members, of whom six are elected. Jagádhri is a town of some importance. It had a population in 1911 of 12,045. It owes its importance to Rái Singh of Buria, who conquered it in the Sikh times, and encouraged the commercial and manufacturing classes to settle here. It was utterly destroyed by Nádir Shah, but was rebuilt in 1783 by the same Rái Singh. It lapsed to the British Government in 1829, together with the territory of which it was the capital. The old name of the place was Ganga Dhari, so called from a store of Ganges water enshrined in the place at its foundation.

The town imports copper and iron from the hills and from Calcutta and Bombay, and considerable manufactures are carried on in these metals. Vessels and tools of various descriptions are exported both into the North-Western Provinces and into the Punjab. Jagádhri has also a well-deserved reputation for brass-ware. Ornamental lamps and other forms of brass-ware are exceptionally well made. Borax, brought from the hills, is here refined and exported to Bengal. Oxide of lead is also manufactured for use by goldsmiths, and in native medicines. The town earned some notoriety in 1864 from the detection of a long established manufactory of spurious gold coins. The coins were made up to resemble the old Jaipur Mohar of the years 1808 to 1813. They contained rather more alloy than the genuine gold coins, so as to yield a profit of from 12 annas to Re. 1-4-0 on each coin of a nominal value of Rs. 16. It was found that a regular business had been carried on for ten years by a number of persons in the manufacture of these coins. They were sold at Simla and Mussoorie, where gold coins were at the time in great demand owing to the number of servants and men employed on the Tibet road, who preferred gold for its portability, and owing also to the hoarding propensities of the hill Rájas. It was estimated that from 1,000 to 2,000 coins a month were being turned out. They were manufactured principally from English sovereigns, and the discovery was put forward prominently in 1864 as pointing to the necessity for a Government gold

coinage. Murshidabad Mohars were imitated for use in the plains as well as Jaipur coins.

Jagádhri.

The Adhbadri Temple, Kotgarh.

This temple is situated in the Jagádhri tahsíl, about two miles north of the village of Kotgarh, where the sacred stream Saraswati issues from the Siwáliks. It is dedicated to the first God, Adhi Narain. The legend is that Brahma found favour with Vishnu and was told to make any request he pleased. He prayed that Vishnu would continue to dwell in this sacred spot till Brahma had lived a hundred lives, so that he might please the God in every existence. There is also a temple to Shiva here, but it is not so much venerated as the 'Adhbadri temple. The place is much visited by pilgrims from the surrounding country, and there is a big fair here in the month *Baisákh*.

Gopál Mochan.

Gopál Mochan near Biláspur, in the Jagádhri tahsíl, is famous for a sacred tank of the same name. The legend is that the God Shivji going to the rescue of Saraswati, who was being pursued by Brahma, struck off the latter's head. A lock of hair was left in Shivji's hand and his body was blackened. For a long time Shivji was unable to cleanse himself, till, resting one night in a cow shed, he overheard a conversation between a cow and her calf. The calf said that it was going to kill its master, a Brahmin, to avoid being castrated. The cow tried to dissuade it from the sin, but the calf answered that it knew of a tank where it could cleanse itself from the sin of killing a Brahmin. Shivji followed the calf next day and saw it kill its master. The bodies of the cow and calf thereupon were blackened, until they cleanse themselves by bathing in the Gopál Mochan. Shivji followed their example and was likewise cleansed. Since then the waters of the Gopál Mochan have retained their virtue, and are considered by many to be more efficacious than the waters of the Ganges at Hardwár.

Another sacred tank, the Rin Mochan, is situated close to the Gopál Mochan: a big fair is held in the village in the month of *Katak*.

Damla.

Damla is on the Jagádhri-Thánesar Road, five miles from 'Abdullapur Railway Station. The place is now largely in ruins, but appears to have been a flourishing town at one time. The name is said to be an abbreviation of *Dám Liya*, or bought with a price. The founder is said to have been Syed Hyder Shah, a saint who flourished about five hundred years ago. The legend says that this saint won the gratitude of a Gujar Chief of the neighbourhood by casting evil spirits out of his daughter. In recompense he only wished to be sold the jungle in which his hut was situated. The Chief agreed and the jungle was bought for a handful of coins. The saint happened to be a friend of some Tarin Patháns from Sirhind, who often halted for the night near his hut on their way to Hardwár to sell horses. After acquiring the jungle Syed Hyder Shah sent for the Tarins and settled them on the spot. They

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Damla.

became his devout disciples, and were rewarded with promises of future prosperity. On the death of the saint, a shrine was built over his remains, but, according to his behest, no dome was erected. Later a dome was added, but in a short time it fell down. The Patháns prospered and multiplied. They built forts for themselves and became mercenary soldiers, selling their services to the highest bidder. Eventually they fell foul of the Sikhs and were worsted, and from that day their fortunes have declined.

The shrine of the Pír is still venerated, and an annual fair is held. The Patháns are now in poor circumstances. In the early settlements they were too proud to come and lay their claims before the British Settlement Officers, not realising that their swords had lost their market value. Their forts are now in ruins, and the materials are used to mend the roads and canal banks.

Búria.

The town of Búria is situated near the west bank of the Jamna Canal, 3½ miles to the north of the North-Western Railway. Búria is an ancient town, built in the time of the Emperor Humáyún. It was taken by the Sikhs about 1760, and became the headquarters of considerable chiefship ; one of those nine which were exempted from the reforms of 1849, and allowed to retain independent jurisdiction for some time after the reduction of the other chiefs to the position of jágírdárs. Part of the estate has since lapsed, but the remainder is still held as jágír by Sardár Lachhman Singh, the present representative of the family. There is a handsome fort inside the town, the residence of the Sardár. The municipality is represented by a 3rd class committee consisting of seven members appointed by the Deputy Commissioner, five of whom are non-officials. A considerable manufacture of country cloth is carried on here, but there is no trade of any consequence.

The population, which in 1881 was over 7,000, had sunk by 1911 to 4,272.

Hindu shrines.

Outside most villages in the district there is a small square shrine, with minarets at each corner, sacred to Gugga Pír, the snake god. Gugga is venerated more particularly by the lower castes. The legend is that his mother could not conceive till she went to the Sádhús and obtained their benediction. After this she conceived with Gugga, but was turned out of the house by her husband. On her journey back to her parents' house the oxen drawing the cart were bitten by snakes. Gugga, still in the womb, told his mother to apply *neem* leaves to the bites. She did so and the oxen recovered. Gugga remained unborn till the thirteenth month, fearing the reproach of being born in the house of his mother's parents. Eventually by appearing to his father in dreams, he induced him to take back his mother. Gugga was then born in his father's house, and even from the cradle became famous as a snake killer. He later gained such power over snakes that

Hindu shrines.

when the father of his betrothed refused to give him his daughter in marriage, he went to Basang, the king of the snakes, and threatened him and his house with extermination if his betrothed should not be brought to him. Tatig Nag, Basang's sister's son, thereupon consented to carry out Gugga's wishes. He went to Dhup Nagar in Bengal where Sirial, the Pír's betrothed, lived with her father. There he contrived to bite Sirial while she was bathing in a tank. Sirial neither died nor recovered from the effects of the poison till Tatig Nag, in the shape of a Brahmin, agreed to cure her on condition she should be married to Gugga. Her father agreed, and Sirial was cured. Her father then fixed the seventh day for the marriage, so that Gugga should not be able to arrive in time. Gugga, however, arrived in an airship contrived by his Guru, and the wedding took place. Of his death it is said that he quarrelled with some cousins and killed them, and that when his mother uttered a curse upon him he disappeared underground. He reappeared to his wife in answer to her prayers, but upon being observed by his mother he again disappeared never to return.

There is a shrine to Sakhi Sarwar on a peak of the lower Siwáliks near Khizri, a few miles from the Jamna Canal head at Tájewála. The shrine is not unlike those of Gugga Pír in structure. Sakhi Sarwar was not a local saint, and little is known of him in the neighbourhood. It is said that a bania from this locality got into trouble while in Bagar in the Hissar district. He vowed to build a shrine to the Bagar Saint, Sakhi Sarwar, on the highest peak in his own neighbourhood if the saint would help him out of his troubles. The help was given and the shrine was built.

A fair is held here on every Thursday in the month of *Sawan*. The worshippers of Sakhi Sarwar are mostly of the lower castes, including even the criminal classes.

Mughal remains.

The Mughal garden at Panjaur has already been described. There are the ruins of a Mughal palace called the Rang Mahal near Búria. It is said that the Emperor Jahangir used to halt here on his way to his favourite hunting ground at Kalesar. Búria itself is said to have been the birth-place of Birbal, one of Akbar's ministers. There is also a ruined fort in the possession of the Pathán jágírdárs of Khizrabad, in the Jagádhri tahsíl, which is said to be of Mughal origin. To the north and south of Ambála the old Badshahi Sarak from Delhi to Lahore can be traced by means of the *kos* minars. One of these is just outside Ambála City Station, and has been made a protected monument. There are also the foundations of a Mughal Serai at the village of Kot Kachhwa, a few miles south of Ambála Cantonments, with a large masonry tank. The tank is filled up with earth, and its excavation has been proposed as a famine work.

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Map

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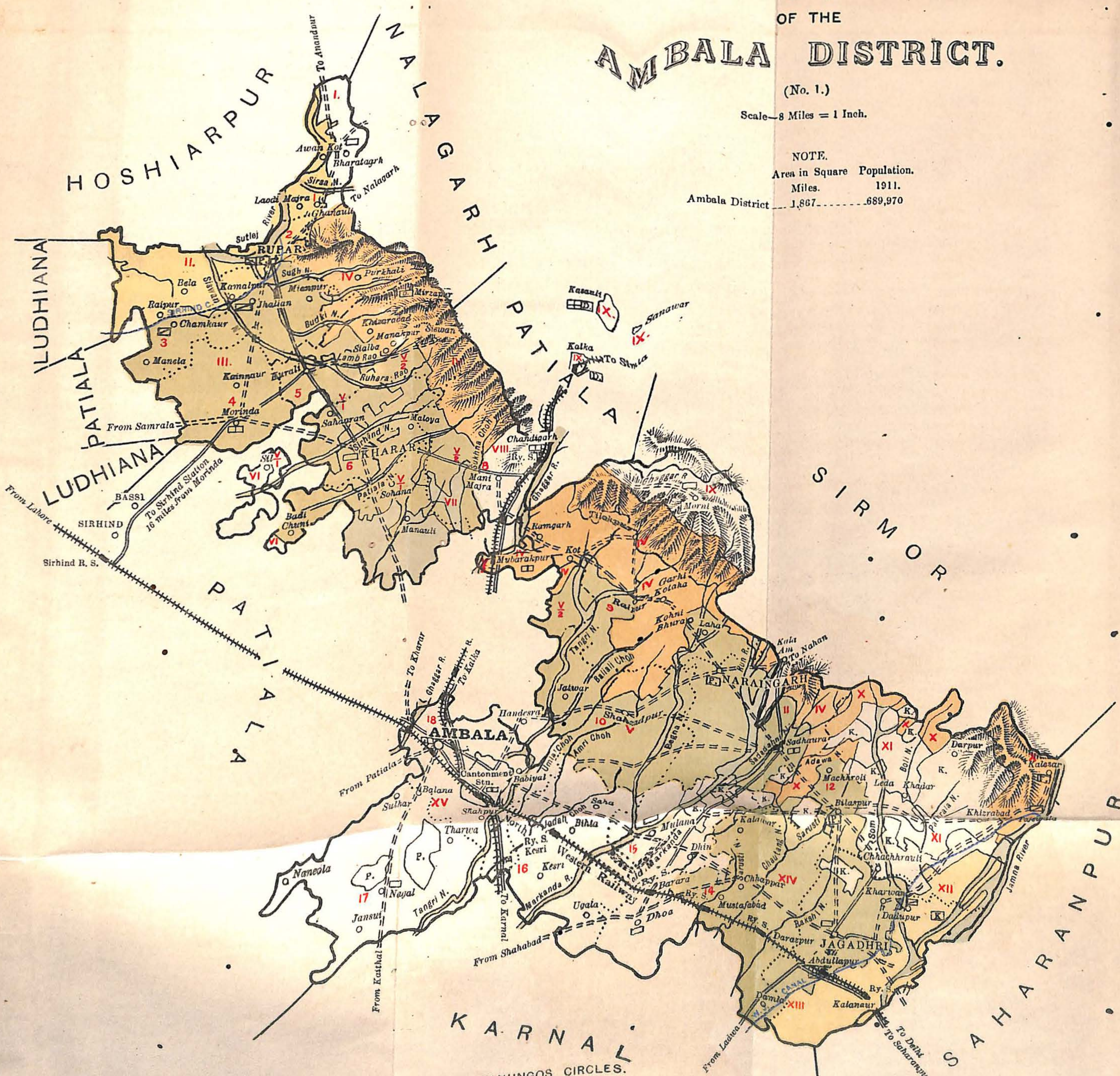
Map OF THE AMBALA DISTRICT.

(No. 1.)

Scale—8 Miles = 1 Inch.

NOTE.

	Area in Square Miles.	Population. 1911.
Ambala District	1,867	689,970



KANUNGOS CIRCLES.